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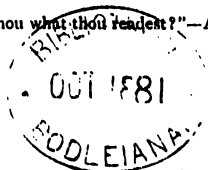
**A Companion to the Old Testament; being
a Plain Commentary on Scripture History, down to the
Birth of our Lord.**

A COMPANION
TO THE
NEW TESTAMENT

BEING A
Plain Commentary on Scripture History
*FROM THE BIRTH OF OUR LORD TO THE END OF
THE APOSTOLIC AGE*

BY
JOHN HENRY BLUNT, M.A.
EDITOR OF "THE ANNOTATED BIBLE," "THE ANNOTATED BOOK OF COMMON
PRAYER," ETC.

"Understandest thou what thou readest?"—ACTS viii. 30



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THE general plan of this Work is that of narrating, *first*, the Life, Acts, and Teaching of our Lord ; *secondly*, the Missionary Work of the Apostles ; and *thirdly*, the Apostolic Settlement of the Church of Christ in Doctrine and Discipline.

The connection between the Word of God in the Old Testament and that in the New Testament has been constantly kept in view, and where there has not been room to shew this at length it has been indicated by *bracketed references, to which the reader's attention is particularly directed.*

As much illustration as was possible has also been introduced from early Christian writers, but care has been taken to make it easy for the reader to distinguish such illustrations from Scriptural statements.

AUGUST 1, 1881.

THE ESTABLISHED BELIEF OF CHRISTIANS RESPECTING THE NEW TESTAMENT.

I.

That the books of our existing New Testament are the books which have always been known as such since the first ages of Christianity.

II.

That they are the *authentic* productions of men who were supernaturally instructed by some mode of Divine Inspiration as to what they were to write.

III.

That the historical and doctrinal statements of the New Testament are *genuine*, being those originally set forth, substantially uncorrupted by any uninspired alterations or additions.

IV.

That no historical or doctrinal statements which were originally set forth as truth under Divine Inspiration can be untrue or inconsistent with truth.

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PART I

The Gospel History of our Lord

BOOK I

THE INCARNATION, AND THE EARLY
LIFE OF CHRIST

THE FOUR GOSPELS.

THE New Testament is not, like the Old Testament, a series of books which have a definite historical bearing on a continuous series of events, but one which sets forth the History of our Lord and of the early Church in such a manner as is necessary for the exposition of God's purposes and acts in working out the salvation of mankind by means of Christ and Christianity. A very incomplete historical narrative, therefore, is associated with a system of doctrine.

The Gospel History of our Lord is, thus, far from being a complete History. After the incidents associated with His Birth nothing is related of the subsequent thirty years of His Life but the one incident of His appearance in the Temple at twelve years of age. Of the last three and a half years of His Life about two years are a blank : and of the months spread through the remaining year and a half by the Gospel narrative the incidents of some hours only in the course of many days are recorded. The Four Gospels are therefore to be regarded as a *selection* from the acts and sayings of our Lord.

This selection was made by the four Evangelists, so far as is known, without any communication with each other. ST. MATTHEW, an eye-witness of much of our Lord's ministry, wrote for Jewish Christians about A.D. 61 ; ST. MARK wrote about the same date, under the guidance of St. Peter, or according to what he had heard from that Apostle ; ST. LUKE wrote about A.D. 63, under the influence of St. Paul, from the narratives of those who had been eye-witnesses of what he recorded ; ST. JOHN wrote about A.D. 97, with special reference to heresies respecting our Lord's Person and Nature which had then arisen. He was, doubtless, familiar with the other three Gospels, and may have intended to fill up some of their blank spaces as well as to teach doctrine the inspired declaration of which had become necessary through the development of unbelief.

But both in the selection of the acts and sayings of our Lord and also in their narration of them the four Evangelists were under the control of God the Holy Spirit ; and hence there is an unity and consistency in their several Gospels which could not have happened to the most truthful and well-informed of independent writers except through the influence of some one mind over them. One important evidence of this Divine control is shewn by the following " Index to the Gospel History of our Lord," in which it will be seen that the four Evangelists place their selected events and sayings in the same consecutive order, the only important exception being found in St. Matthew's account of the earlier part of the first year of our Lord's ministry. Their consistency with each other in this, and in other particulars, should give the reader of the Evangelists an assurance that, if there seem to be any discrepancies between their narratives, they are probably not discrepancies in reality ; and that the more painstaking our study of the Gospels is, the more thorough will be our conviction that each one of them is entirely true.

AN INDEX TO THE GOSPEL HISTORY OF OUR LORD.

DATES.	EVENTS, ETC., NARRATED.	MATT.	MARK.	LUKE.	JOHN.
	The Eternal Pre-existence of Christ's Divine Nature				i. 1-14
	The Genealogy of our Lord's Human Nature	i. 1-17		iii. 23-38 i. 5-25	
B.C. 6 [Sept.]	The Forerunner of Christ promised				
B.C. 5 [Mar. 25]	Annunciation of the B. V. Mary			26-38	
	Visitation of the B. V. Mary			39-56	
B.C. 5 [June 24]	Joseph's Marriage with the B. V. Mary Birth of John the Baptist, Christ's Forerunner	18-24		57-80	
B.C. 5 [Dec. 25]	NATIVITY OF OUR LORD JESUS CHRIST.	25		ii. 1-20	
B.C. 4 [Jan. 1]	Circumcision of the Infant Jesus			21	
B.C. 4 [Feb. 2]	Presentation of the Infant Jesus in the Temple			22-38	
	Manifestation of Christ to the Wise Men	ii. 1-12			
	Flight of the Holy Family to Egypt	13-15			
	Martyrdom of the Holy Innocents	16-18			
B.C. 4 [Apr. 1]	Death of Herod the Great and accession of Archelaus	19-23			
	Return of the Infant Jesus to Nazareth			39-41	
A.D. 9 [Mar. 29]	The Child Jesus at the Passover and among the Rabbis			42-50	
A.D. 9-26 [Apr. 9]	Jesus at Nazareth until He was "about thirty years of age"			51, 52	
A.D. 26 [Oct. 19]	Beginning of John the Baptist's Ministry	iii. 1-4		iii. 1-6	
	Continuation of it until our Lord's Baptism	5-12	i. 1-8	7-20	15-28
A.D. 27	FIRST YEAR OF OUR LORD'S MINISTRY.				
Jan. 6	The Baptism of our Lord	13-17	9-11	21, 22	
Feb. 16	Temptation of our Lord for forty days	iv. 1-11	12-13	iv. 1-13	29-34
17	Jesus reappears to John the Baptist				
	He returns to Galilee, and calls Andrew, John the Evangelist and Peter to be His disciples				35-42
18	He calls Philip and Nathanael to be His disciples				43-51
19	Water turned into wine at Cana				ii. 1-11
	He remains at Capernaum "not many days"				12
Apr. 9	At Jerusalem, at the First Passover of the Ministry				13-25

AN INDEX TO THE GOSPEL

DATES.	EVENTS, ETC., NARRATED.	MATT.	MARK.	LUKE.	JOHN.
A.D. 27 Apr. 9	The Discourse to Nicodemus He goes "into the land of Judæa," baptizing, with some unnamed disciples, while John still baptizing at Ænon John having been imprisoned by Herod Antipas, Jesus leaves Judæa to go northward to Galilee				iii. 1-21 22-24
[end of Nov.]	Jesus stays two days at Sychar in Samaria He goes to Cana, whence He heals the nobleman's son at Capernaum He works miracles and teaches in Capernaum and its neighbourhood His death attempted at Nazareth He goes again to Capernaum, where He "dwelt"	iv. 12 13-17	i. 14, 15	iv. 14, 15, 23 16-29 30-32	iv. 1-4 5-44 45-54
A.D. 28	SECOND YEAR OF OUR LORD'S MINISTRY. A demoniac cured at Capernaum [on the first sabbath] Peter's wife's mother and many others healed Call of Peter, Andrew, James and John to become "fishers of men" A Leper healed The Paralytic healed at Capernaum Levi the publican called to be a disciple Jesus and His disciples in the corn-fields on the [second] sabbath The withered hand restored [on the third sabbath] and many other miracles The ordination of twelve disciples to be Apostles Jesus works many miracles afterwards His friends try to lay hold of Him as one beside Himself The Sermon on the Mount A Leper healed The Centurion's servant healed The Widow of Nain's son restored to life John the Baptist sends two disciples to question our Lord The first anointing of Jesus at Simon the Pharisee's, and the PARABLE of the Two Debtors	[viii. 14-17] 18-22 [ix. 2-8] [ix. 9-17] [xii. 1-8] [9-21] 23-25 v. vi. vii. viii. 1-4 5-13 [xi. 2-30]	21-28 29-39 [l. 16-20] 40-45 ii. 1-12 13-22 23-28 iii. 1-12 13-19 20 21 22-30 31-35 [xii. 1-52] 23-27 28-34 ix. 1 18-26 31-34 35	33-37 38-44 v. 1-11 12-15 16-26 27-39 vi. 1-5 6-11 12-16 17-19 20-49 vii. 1-10 11-17 18-35 36-50	
Mar. 29	At Jerusalem, at the <i>Second Passover of the Ministry</i> Jesus goes to Galilee again, teaching through every city and village A deputation from the Sanhedrim sent to Him, which accuses Him of working Satanic miracles His mother and His brethren try to draw Him from the multitude PARABLES of the Sower, the Seed growing secretly, the Mustard Seed, the Lighted Candle He stills the storm on the Sea of Galilee Two Gadarene demoniacs cured He returns to Capernaum The daughter of Jairus restored to life The Pharisees accuse Him of working Satanic miracles He goes to "His own country" and the villages around	[xii. 22-45] [xii. 46-50] [xiii. 1-52] 23-27 28-34 ix. 1 18-26 31-34 35	22-30 31-35 iv. 1-34 35-41 v. 1-20 21 22-43 vi. 1-6	4-18 19-21 22-25 26-39 40 41-56	v. 1-47 viii. 1-3

DATES.	EVENTS, ETC., NARRATED.	MATT.	MARK.	LUKE.	JOHN.
A.D. 28	The twelve Apostles sent on their Mission . . . He goes to "His own country" and the villages around . . .	ix. 36-38- x. xl. 1 xiii. 53-58	vi. 7-13	ix. 1-6	
A.D. 29	THIRD YEAR OF OUR LORD'S MINISTRY. John the Baptist's disciples come to tell Jesus that he has been be-headed, and Herod hears the fame of Jesus . . . The Apostles return from their Mission . . . The 5000 fed with five loaves and two fishes . . . Jesus walks upon the sea to the Apostles' ship . . . Exposition of the miracle of the 5000 . . . The <i>Third Passover of the Ministry</i> at this time . . . He works many miracles at Gennesareth . . . A deputation from the Sanhedrim try to entangle Him in the Law . . . He departs to neighbourhood of Tyre and Sidon, whence He heals the Syro-Phenician woman's daughter . . . He returns to a mountain in Galilee, where He restores the lame, blind, dumb, maimed, and many others . . . The 4000 fed with seven loaves and a few little fishes . . . He goes to Magdala and Dalmanutha . . . The Pharisees and Sadducees tempt Him, asking for a sign . . . He returns to Bethsaida, warning His disciples against the Pharisees . . . A blind man restored to sight . . . He goes into "the towns of Caesarea Philippi" . . . Peter's confession of faith in Him as the Son of God . . . Jesus declares His coming Death and Resurrection . . . The Transfiguration of our Lord . . . The lunatic and demoniac child cured . . . Jesus again declares His coming Death and Resurrection . . . He returns to Capernaum, and pays tribute with money obtained from the fish's mouth . . . The Apostles dispute on the way which should be the greatest in the coming Kingdom . . . His discourse respecting Offences . . . The PARABLE of the Lost Sheep . . . His discourse respecting forgiveness of injuries . . . The PARABLE of the Merciless Servant . . . He departs from Galilee, going towards Jerusalem through Samaria and Perea, "beyond Jordan," and working many miracles by the way . . . The Pharisees tempt Him with the Law of Divorce . . .	xiv. 1-12 13-21 22, 33 34-36 xv. 1-20 21-28 29-31 32-38 39 xvi. 1-4 5-12 13 14-20 21-28 xvii. 1-13 14-21 22, 23 24-27 xviii. 1-6 7-11 12-14 15-22 23-35 xix. 1, 2 3-12	vi. 14-29 30-32 33-44 45-52 53-56 vii. 24-30 31-37 viii. 1-9 10 11-13 14-21 22-26 27 28-30 31-38 ix. 1-13 14-29 30-32 33-37 38-50 x. 1 2-12	ix. 7-9 10 11-17 15-21 22-71 4 18-21 22-27 28-36 37-42 43-45 46-50 51-56	vi. 1-14 15-21 22-71 4 vii. 1-9
Apr. 14					
Aug. 6					

DATES.	EVENTS, ETC., NARRATED.	MATT.	MARK.	LUKE.	JOHN.
	He blesses the little children	xix. 13-15	x. 13-16		
	The rich young man and others bidden to follow Him	16-30	17-31	ix. 57-62	
	The PARABLE of the Husbandman and the Labourers	xx. 1-16			
	The Mission of the Seventy Evangelists			x. 1-24	
	The PARABLE of the Good Samaritan			25-37	
	Jesus goes to the Feast of Tabernacles [Oct. 13-21] privately				vii. 10-13
Oct. 16	He stays at Bethany			38-42	
	He appears openly in the Temple				14-31
	He is again accused of working Satanic miracles			xi. 14-26	
	He refuses to give a proof of His authority by a sign, and declares that a Light is shining to them			27-36	
	Dining at the house of a Pharisee, He pronounces six woes			37-52	
	The Sanhedrim endeavour to find an accusation against Him			53, 54	
	They send officers to apprehend Him				32-53
21	He spends the night on the Mount of Olives praying, and teaching His disciples to pray			1-13	viii. 1
22	The woman taken in adultery brought to Him in the Temple				2-11
	He declares Himself to be the Light of the world, and the Eternal Son of God				12-58
	The Sanhedrim endeavour to stone Him				59
	As He leaves Jerusalem, He gives sight to a man blind from his birth				ix. 1-41
	The PARABLE of the Good Shepherd				x. 1-18
	He is accused of having a devil				19-21
	In "the mean time" between His departure from Jerusalem and His return				
	He teaches again in Peræa			xii. 1-12	
	The PARABLE of the Rich Fool and its lessons			13-48	
	He predicts the effects of His teaching			49-59	
	The Galileans slain by Pilate			xiii. 1-5	
	The PARABLE of the unfruitful Fig-tree			6-10	
	The woman infirm for eighteen years cured on the sabbath			11-17	
	The PARABLES of the Mustard Seed and the Leaven			18-21	
	He crosses Jordan and teaches through the cities and villages of Galilee on His way to Jerusalem			22-35	
	A man with dropsy cured on the sabbath			xiv. 1-6	
	He feasts in a Pharisee's house			7-14	
	The PARABLE of the Great Supper			15-24	
	Short parables respecting the cost of bearing Christ's Cross			25-35	
	The PARABLE of the Lost Sheep, the Lost piece of Money, and the Prodigal Son			xv. 1-32	
	The PARABLES of the Unjust Steward and of the Rich Man and Lazarus			xvi. 1-31	
	Discourse on Forgiveness of injuries			xvii. 1-10	
	On His way through Samaria He heals the ten Lepers			11-19	
	Predictions of the last times			20-37	
	The PARABLES of the Unjust Judge and the Pharisee and Publican			xviii. 1-14	
	He blesses little children			15-17	
	A rich ruler's question respecting eternal life			18-30	

DATES.	EVENTS, ETC., NARRATED.	MATT.	MARK.	LUKE.	JOHN.
Dec. 21	Jesus at Jerusalem, at the Feast of the Dedication He leaves Jerusalem for Bethabara				x. 22-39 40-42
A.D. 30	LAST FIVE MONTHS OF OUR LORD'S LIFE ON EARTH. He returns from Bethabara to Bethany to restore Lazarus to life The Sanhedrim endeavouring to put Him to death, He retires to Ephraim The week before Holy Week				xi. 1-46 47-54 55-57
Mar. 30	He is on His way from Ephraim to Jerusalem Zebedee's wife and sons make their request Blind Bartimæus at north gate of Jericho prays Jesus for sight Jesus sups and passes the night at house of Zacchæus Blind Bartimæus and another receive their sight at the south gate of Jericho The PARABLE of the Pounds Jesus gives directions respecting His Entry into Jerusalem	xx. 17-19 20-28 29-34 xxi. 1-5	x. 32-34 35-45 46 46-52 xl. 1-3	xviii. 31-34 35-43 xix. 1-20 11-27 28-31	
Apr. 1	He spends the sabbath and sups at Bethany His feet are anointed by Mary at a supper in house of Lazarus Many come from Jerusalem to see Him and Lazarus				xii. 1, 2 3-8 9-11
2	<i>Palm Sunday.</i> The Triumphal Entry into Jerusalem His evening return to Bethany on this and other days	6-11 17	4-11	32-44 47, 48 xxi.	12-19
3	<i>Monday in Holy Week.</i> The Barren Fig-tree cursed The Temple cleansed from buyers and sellers	18, 19 12-16	12-14 15-19	37, 38 45, 46	
4	<i>Tuesday in Holy Week.</i> The Barren Fig-tree seen to be withered The Sanhedrim question Jesus as to His authority The PARABLE of the Two Sons The PARABLE of the Vineyard and the slaying of the Husbandman's Son The Parable of the Marriage of the King's Son and the Wedding Garment Herodians tempt Jesus respecting the Tribute Money Sadducees tempt Jesus respecting the Resurrection Pharisees tempt Jesus respecting the Law The Widow and her two mites The Eight Woes pronounced against the Pharisees and Scribes Jesus departs from Jerusalem Prophecies respecting the destruction of Jerusalem and the Second Advent The PARABLE of the Ten Virgins The PARABLE of the Talents The PARABLE of the Sheep and the Goats, and prophecy of the Last Judgment	19-22 23-27 28-32 33-46 xxii. 1-14 15-22 23-33 34-46 xxiii. 1-39 xxiv. 1, 2 3-51 xxv. 1-13 14-30 31-46 xxvi. 1-5	20-26 27-33 xii. 1-12 13-17 18-27 28-40 41-44 xiii. 1, 2 3-31 32-37 xiv. 1, 2	xx. 1-8 9-18 19-26 27-47 xxi. 1-4 20-30 5-36	
5	<i>Wednesday in Holy Week.</i> The Sanhedrim finally determine on His Death				

8 AN INDEX TO THE GOSPEL HISTORY

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Nisan 14.	His head is anointed at a Supper in Simon the Leper's house	xxvi. 6-13	xiv. 3-9		
	Judas agrees to betray Him	14-16	10, 11	xxii. 1-6	
	<i>Maundy Thursday.</i> Preparation for the Passover	17-19	12-16	7-13	
	The Last Supper	20-25	18-21	14-18	
	The washing of the Apostles' feet by Jesus				xiii. 1-17
	Departure of Judas Iscariot to betray Jesus				18-30
	The Institution of the Holy Eucharist	26-29	22-25	19, 20	
	Discourses afterwards to the Apostles				31-xiv-xvii. 26
	The return towards Bethany	30-35	26-31	21-40	
	Our Lord's Agony (midnight)	36-46	32-42	41-46	
	<i>Good Friday.</i> The apprehension of Jesus	47-56	43-52	47-54	xviii. 1-14
	The Condemnation of Jesus by the Sanhedrim	57-68	53-65	63-71	
	The Denial of Christ by Peter	69-75	66-72	55-62	15-18
	The Condemnation of Jesus by the Roman Governor Pilate	xxvii. 1-26	xv. 1-15	xxiii. 1-25	25-27
16	The Remorse of Judas Iscariot [Acts i. 16-20]	3-10			28-29
	The Crucifixion and Death of our Lord [9 a.m.—3 p.m.]	27-56	16-41	26-49	17-37
	The Burial of our Lord's Body	57-66	42-47	50-56	38-42
	<i>Easter Day.</i> The Resurrection of our Lord	xxviii. 1-8	xvi. 1-8	xxiv. 1-12	xx. 1-10
	His first appearance afterwards to the Holy Women	9-15			
	His second appearance afterwards to Mary Magdalen		9, 10		11-18
	His third appearance afterwards to Peter [1 COR. xv. 5]			34	
	His fourth appearance afterwards to Cleopas and another		12, 13	13-35	
	His fifth appearance afterwards to the Apostles collectively, Thomas being absent			36-48	19-25
	His sixth appearance afterwards to the Apostles collectively, Thomas being present		14-18		26-31
	His seventh appearance afterwards to seven of the Apostles				xxi. 1-25
	His eighth appearance afterwards to above 500 disciples [1 COR. xv. 6]	16-20			
	<i>Ascension Day.</i> The Ascension of our Lord [ACTS i. 2-11]		19, 20	49-53	

days uncertain.
May 19

CHAPTER I.

The Incarnation.

JOHN I. MATTHEW I. II. LUKE I. II.

Date { *Modern chronology*, A.M. 4000. B.C. 4.
 { *Ancient chronology*, A.M. 4004. A.D. 1.

THE narrative of a person's life usually begins with his birth, but the life of our Lord Jesus Christ during the thirty-three years between His Birth and His Death is only *part of the life of a Person Who had existed previously from all eternity*; and since His whole work as the Saviour of mankind depends on the fact that He was the Eternal Son of God made "manifest in the flesh," the history of Christ and of Christianity can only be properly understood when it is built up on the foundation of this great truth.

§ I. *The Eternal pre-existence of Christ's Divine Nature.*

The full Gospel therefore—that is to say, the Gospel as it is recorded, not by any one of the four Evangelists separately, but by all four together—begins with a statement of the eternal existence of the Person Whose history it proceeds to narrate: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh" [*i.e.* "became incarnate," *Nicene Creed*], "and dwelt among us" [JOHN i. 1, 14].

The peculiar title here used, that of THE WORD, contains some mystery not yet unveiled, as is shewn by the use of it in the Revelation, where it is said of our Lord that "He had a Name written, that no man knew but He Himself," which though not to be *understood* until He reveals its meaning, is given in the next verse, "And His

Name is called The Word of God" [REV. xix. 12, 13]. Probably it is that of which our Lord speaks as "My New Name" [REV. iii. 12], a Name which belongs to the Second Person of the Blessed Trinity in association with His work as the Redeemer of mankind: and undoubtedly it belongs to that Second Person as to One Who existed before He "became flesh," and "in the beginning" before any work of creation had taken place:¹ Who was Himself the Creator, and was God.

If, then, our first question respecting the Gospel were, as it well might be, "*Who was Christ?*" the answer to it is, that He was a Person Who had existed "in the beginning"—all through the time of the Old Testament history, as far back as before Creation [GEN. i. 1],—"from everlasting" [PROV. viii. 23], and Who at that time of which the Gospels treat "was made flesh," and became the Lord Jesus Christ. "The WORD was God" from all eternity, the Second Person of the Holy Trinity [JOHN i. 14], and at the time of the Incarnation "The WORD" became Man as well as God.²

§ *Predictions of the Incarnation.*

All through the four thousand years which preceded the Incarnation, there were promises and predictions of it which gradually increased in clearness. The first of these was at the time of the Fall, when the Gospel of good tidings was first proclaimed by God Himself in the sentence upon the Tempter, "I will put enmity between

¹ This mystical title of our Lord [Greek, *Logos*, Latin, *Verbum*] was dimly foreshadowed by such Old Testament sayings as "By the Word of the Lord were the heavens made" [Ps. xxxiii. 6], or "For ever, O Lord, Thy Word is settled in Heaven" [Ps. cxix. 89]: but such passages were not understood to relate to a person until St. John, in his Gospel, Revelation, and Epistle, called our Lord "The Word." Some writers also suppose that St. John borrowed the expression from Plato's philosophy: but St. John was not likely to have read Plato, and if he had done so he would not have found Plato using the expression respecting a person, but respecting a self-existing principle—"Mind" or "Reason."

No explanation that has ever been given of the meaning of this title is satisfactory, though such explanations sometimes illustrate the use of it. And, after all such attempts at explanation, we seem to hear Him Whose Name shall be called "Wonderful" [Isa. ix. 6] saying, "Why askest thou thus after My Name, seeing it is secret?" [JUDG. xiii. 8.]

² The *pre-existence of Christ as God* at once shuts out the notion that He was one of a class of "great benefactors of the human race," or of "founders of religions." No other benefactor of humanity, or founder of a religion, ever existed except as a human being.

thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise His heel" [GEN. iii. 15]. The Divine prediction was continued through the Patriarchal times by such direct words as "The sceptre shall not depart from Judah, nor a law-giver from between His feet until Shiloh come" [GEN. xlix. 10], and by the promises made to the "seed of Abraham" in general, as a people with whom God had established this ancient covenant of redemption which He had made with mankind" [GEN. xvii. 2, 10, 19; xxii. 18; xxviii. 14; HEB. ii. 14, 16]. The general predictions of a Deliverer became more definitely focussed on a Divine Person by the clearer revelations made to David, so that he was inspired to sing "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee" [Ps. ii. 6, 7]: "Thy throne, O God, is for ever and ever, the sceptre of Thy Kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" [Ps. xlv. 6, 7; HEB. i. 8, 9].

The strain of the Psalms was taken up by the Prophets. Zechariah, one of the earliest of them, spoke of the great Deliverer as a "man," yet as the "fellow" of the "Lord of Hosts" [ZECH. xiii. 7], He Who afterwards said "I and My Father are One" [JOHN x. 30]. Another prophet declared a Ruler should come forth from Bethlehem Ephratah, "Whose goings forth have been from of old, from everlasting" [MICAH v. 2].

But by the time of Isaiah the prediction was put in such plain terms as directly to state that the Deliverer of mankind was to be God Incarnate,—“Behold, a virgin shall conceive and bear a Son, and shall call His Name Immanuel,” the name Immanuel meaning “God with us” [ISA. vii. 14; MATT. i. 23]. “Unto us a Child is born” also prophesied Isaiah, “Unto us a Son is given, and the government shall be upon His shoulder; and His Name shall be called Wonderful,” or secret, “Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace” [ISA. ix. 6]. The same clear light of prophecy was also given through Jeremiah, when he was taught by God to proclaim to the world, “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall

reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely : and this is His Name whereby He shall be called, The Lord our Righteousness" [JER. xxiii. 5, 6]. In a similar way the last prophet of the Old Testament was bidden to hand the prediction on during the four centuries which were then still to precede its fulfilment, "Behold I will send My Messenger, and he shall prepare the way before Me ; and the Lord Whom ye seek shall suddenly come to His temple." . . . "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings" [MAL. iii. 1 ; iv. 2].

As the time drew near for the Incarnation of God to take place, a general feeling of *expectation* spread throughout the world, which in itself was of a prophetic nature. The ages of bloodshed, during which the Roman power had developed into an universal Empire, were followed, in the reign of the Emperor Augustus, by a general peace throughout the world, which was notified at Rome by closing the doors of the Temple of Janus : and the Roman world, expecting they knew not what, looked hesitatingly to Augustus himself, as if he was the fulfilment of their expectations, the inaugurator of the "golden age." But among the Jews a more keen and definite expectation had been aroused, by the belief that the seventy weeks of Daniel's prophecy [DAN. ix. 25] had expired, and that "Messiah the Prince" would shortly appear, to deliver them from the Roman yoke. A still inner circle of expectants were the devout few who waited for "the Consolation of Israel," and "looked for Redemption in Jerusalem," of whom Simeon and Anna are the type [LUKE ii. 25, 37]. At last a Divine Revelation was made to a priest as he was offering incense in "the Holy Place," which took up the thread of Old Testament prophecy exactly where it had been laid down by Malachi, when he said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" [MAL. iv. 5, 6]. Six months afterwards this was followed by the Annunciation of the Incarnation of the Word to the Blessed Virgin Mary and to Joseph, thus completing the current of promise and prophecy from the time of the Fall to that of the Incarnation itself.

§ 2. *Christ's Forerunner promised* [LUKE i. 5-25].

The ministrations of our Lord were to be prepared for by the ministrations of a Forerunner, that the beams of the Sun of Righteousness might fertilize a prepared soil, instead of scorching up with its splendour one which had never been touched by the plough of repentance. The birth of this Forerunner was, in itself, an event of so great importance, heralding that of the Saviour Himself, that it was announced beforehand by an Angel. Zacharias, an aged priest, was taking his regular turn in the ministrations of the Temple services, and in the course of his duties he had to go into the Holy Place, the outer half of the Temple building, to offer incense upon the golden altar which stood in front of the mercy-seat, but without the veil, a duty which was performed at nine o'clock every morning and three o'clock every afternoon, immediately before the sacrifice of the morning and evening lamb, and the choral service by which that sacrifice was accompanied. On one occasion, while Zacharias was thus engaged in this solemn duty, "there appeared to him an Angel of the Lord, standing on the right side of the altar of incense," the Angel declaring his name to be Gabriel, who had appeared to Daniel six hundred years before, to interpret his visions respecting the Messiah [DAN. ix. 21-27], and who was shortly afterwards to appear to the Blessed Virgin to announce the coming birth of that Messiah. It was in connection, also, with the Advent of the Messiah that Gabriel now appeared to Zacharias, declaring to him that a child should be born to him whose name was to be called JOHN [O.T. Johanan, *i.e.* "the gift of God"], who was to be brought up as a Nazarite (as Samuel had been), and who, being filled with the Holy Ghost even from his earliest infancy,¹ should turn many of the children of Israel to the Lord their God. Then, taking up the words with which the Old Testament had ended, the Angel used them to announce the beginning of the New Testament Dispensation, declaring to Zacharias that his son should be the Forerunner of the Incarnate God. "He shall go before the Lord God in the spirit and power of Elias, to

¹ Similar expressions are used respecting the sanctification and inspiration of Isaiah [ISA. xlix. 5],

Jeremiah [JER. i. 5; ECCLES. xlix. 7], and St. Paul [GAL. i. 15].

turn the heart of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." This announcement was astonishing to Zacharias, both he and his wife ELISABETH (who was also one of the descendants of Aaron) being old persons, and unlikely to have children. But he expressed a doubt which also shewed want of faith. As a punishment for this want of faith the Angel declared that Zacharias should be dumb until the birth of the child; and in doing so Gabriel called the message which he brought from the presence of God by the name of the Gospel [*Old Eng.* "Good spell"], "glad tidings"—a word already brought down from heaven by the prophet Isaiah when speaking, seven hundred years before, of the coming of Christ [ISA. lii. 7]. Then we read that, "After those days, his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me, in the days wherein He looked on me, to take away my reproach among men." This event was commemorated in the Anglo-Saxon Church of England by the Festival of the "Conception of St. John the Baptist" [Sept. 24th], the previous day being still so dedicated in the Eastern Church.

§ 3. *The Annunciation of the Blessed Virgin Mary*
[LUKE i. 26-38].

The facts of the Incarnation were foreshadowed by Isaiah when he prophesied, "Behold a virgin shall conceive and bear a Son, and shall call His Name Immanuel" [ISA. vii. 14], and by Micah when he had predicted that from the little village of Bethlehem should go forth that "Ruler in Israel Whose goings forth have been from of old, from everlasting" [MICAH v. 2]. They are narrated historically by St. Luke and St. Matthew, but chiefly by the former Evangelist.

The Virgin Mother was Mary [*O.T.* "Miriam"], who is said by Christian tradition dating from the second century to have been the only child of Joachim [*O.T.* "Jehoiakim"] and Anna [*O.T.* "Hannah"], her father being a descendant of David. The same early traditions state that she was born at Nazareth, which was her father's native place,¹ and

¹ The Festivals of St. Anne, mother to the Blessed Virgin Mary [July 26th], of the "Conception of the Blessed Virgin Mary" [Dec. 8th],

that being the fruit of her parents' prayers after twenty years of childlessness, she was dedicated to the service of God as Samuel had been, and was thus brought up in the Temple—perhaps among such holy widows as Anna, who “departed not from the Temple”—until she had completed the marriageable age of fourteen years. At that time the high priest is said to have been warned in a vision to choose a husband for her according to a certain sign which was given, and this sign pointing out an old man named Joseph, she was espoused to him: Joseph returning to Bethlehem, after the espousals, to set his house in order for the marriage.

It was while preparations were being made for her marriage that the Angel Gabriel was sent to her at Nazareth, nearly six months after he had appeared to Zacharias in the Temple, with the salutation, “Hail thou that art highly favoured, the Lord is with thee, Blessed art thou among women,”¹ and to announce to her trembling heart that she was to be the subject of a great miracle, by becoming, through the creative power of the Holy Ghost, a Virgin Mother, the Mother of “The Son of God.” This Annunciation was a great trial of her faith and her obedience. Her faith was tried by the prediction of a supernatural event far more astounding and incredible than that before which the faith of Sarah [GEN. xviii. 12-15] and Zacharias had broken down. Her obedience was tried by the prediction of what would certainly, when it came to pass, bring her to shame and reproach; for it was not revealed to her that her espousal to Joseph was provided by God as a means for preventing that reproach. But in both trials she stood firm, her faith and her obedience both combining to give the answer, “Behold the

and of the “Nativity of the Blessed Virgin Mary” [Sept. 8th], are still retained in the English Calendar. Joachim and Anna are commemorated together on Sept. 9th in the Eastern Church.

¹ The devotional use of this salutation in the Church is not very ancient. It appears as an Antiphon, like many other parts of Holy Scripture, in the Sacramentary of St. Gregory [A.D. 590], but it was only in the twelfth century that it began to be used in association with the Lord's Prayer and the Creed. In

the year 1261 Pope Urban IV. ordered, the salutation of Elisabeth to be added to that of Gabriel. In the sixteenth century the two salutations were turned into a prayer for intercession by the addition of the words “Holy Mary, Mother of God, pray for us,” to which, at a still later date, the Franciscans added, “now, and at the hour of our death.” So altered, it was inserted in the Roman Breviary about 1560, but it never appeared in such a form in Service Books of the Church of England.

handmaid of the Lord, be it unto me according to thy word." Thus by her holy faith and obedience Mary became the moral, as well as the material, instrument of the Incarnation of God. "As Eve," wrote Irenæus about a hundred years after the Blessed Virgin's death, "was led astray by the word of an angel, so that she fled from God when she had transgressed His word, so did the Virgin Mary by an angelic annunciation receive the glad tidings that she should bear God, being obedient to His word."

The event thus narrated in the Gospels is commemorated by the Festival of "the Annunciation" [March 25th], which has been observed at least since the fifth century, but probably from a still earlier date.

§ 4. *The Visitation of the Blessed Virgin Mary* [LUKE i. 39-56].

Soon afterwards Mary left her home at Nazareth to visit her cousin Elisabeth in the hill country south of Jerusalem, in which Hebron was situated, for she had heard from the Angel that a son was soon to be born to her also in her old age; "for with God nothing is impossible." At this happy meeting the heart of each was inspired with prophetic thanksgiving, Elisabeth honouring the mother of her Lord, and Mary celebrating the goodness of God to her in the words of the "Magnificat," familiar to every English ear as the hymn which follows the first Lesson at Evensong, and an echo of the hymn of Hannah [1 SAM. ii. 1-9]. She had now fully realized the fact that the blessing was given to her which Eve had supposed herself to have attained when she said, "I have gotten a Man from the Lord," the promised Seed Who was to undo the work of the Fall:¹ and that henceforth all nations should call her Blessed, even as she had been called by the Angel and by Elisabeth. Then was fulfilled the prediction of the Angel that the Forerunner of Christ should be inspired "from his mother's womb;" for as soon as she heard the salutation of Mary her unborn offspring gave token of his mission as the herald of the unborn Messiah, and Elisabeth was inspired to hail the mother of her Lord on her child's behalf with the salutation, "Blessed art thou among women, and blessed is the fruit of thy womb."

¹ Mediæval writers were fond of remembering that "Eva" reversed

makes "Ave," the first word of the Angel's salutation, "Hail."

For three months the two holy women lived together; conversing, doubtless, of the "great things" which God had done to the Virgin Mother, and of the "mighty salvation" which He was raising up for us in the house of His servant David.

The first heralding of the Saviour's approach by a human voice is commemorated by the Festival of the "Visitation of the Blessed Virgin Mary" [July 2nd], but this commemoration was only instituted in the thirteenth century.

§ 5. *Joseph's Marriage with the Blessed Virgin Mary*
[MATT. i. 1-25; LUKE i. 26, 27; ii. 1-5; iii. 23-38].

The first time the Mother of our Lord is mentioned in the Gospel it is recorded that she was espoused to a man whose name was Joseph, of the house of David. From a subsequent passage in the Gospel it is known that Joseph was a carpenter by trade [MATT. xiii. 55], and trustworthy tradition, which is traceable for seventeen centuries, asserts that he was an old man at the time when his name is brought into association with that of Mary.

After the espousal of Mary to Joseph, and before their marriage, he discovered, no doubt from her own information, that she was with child by the creative operation of the Holy Ghost. Already "a sword began to pierce through her own heart also," as if she were made to anticipate the words of her suffering Son, "For Thy sake have I suffered reproach: shame hath covered my face." For Joseph evidently disbelieved her account of her miraculous conception, and being "a just" or righteous "man," was a conscientious observer of the Law, and desired "to put her away," or dissolve the espousals, as one who had transgressed the Law, and whom he could not marry. But being also a merciful man, he desired to break the espousals, or formal engagement, privately, that is, without any public "bill of divorcement," that he might not make her shame more conspicuous. While he was thus considering what he should do, for her sake and his own, "the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus; for He shall

save His people from their sins" [MATT. i. 20, 21]. Thus supernaturally warned and instructed from heaven, Joseph carried out the promise of espousal by going through the ceremony of marriage with Mary. But although they thus became man and wife in the eyes of men, her relationship of maternity to the Son of God was too holy for Mary to become mother to any other children, and Joseph was her husband only in the sense of being the guardian and protector of herself and of her holy Child.¹ Of her, perhaps, the words of the prophet Ezekiel were mystically spoken, "This gate shall be shut, it shall not be opened, and no man shall enter by it: because the Lord God of Israel hath entered by it, therefore it shall be shut" [EZEK. xlv. 2].

It is probable that the marriage of Mary to Joseph took place shortly after her return from visiting Elisabeth. Thus the miraculous origin of our Lord's human nature was known only to a few persons, and He was supposed to be "the son of Joseph" by His early followers [JOHN i. 45], and by the Jews at large [LUKE iv. 22; JOHN vi. 42; MATT. xiii. 55]. It was part of God's providence that the mystery of the Incarnation should be known only to a few until after the Resurrection. The reason may have been, that such a Divine origin would have seemed so utterly inconsistent with the humiliation and sufferings of Christ that few could have believed it, until the mystery of His entrance into human life at first was matched by the mystery of His re-entrance into it after death.

§ 6. *The birth of St. John the Baptist* [LUKE i. 57-80].

About the time when Mary was married to Joseph the promise of God to Zacharias by the Angel was fulfilled by

¹ Some persons deny the "perpetual virginity" of our Divine Lord's Mother, because the Evangelist adds that Joseph "knew her not until she had brought forth her first-born son," which is supposed to imply that she became his wife afterwards as other women become wives, and had children at a later day. But the first-born son was so called without reference to any other, special rites being performed respecting him, without waiting until a "second-born" son arrived. The true meaning of "first-born son" is

not therefore the first of several, but what is signified in Exod. xiii. 2, and LUKE ii. 22, 23. Another ground for this irreverent opinion is, that our Lord's "brethren" are mentioned in JOHN ii. 12 and MATT. xii. 46. But "brethren" is often used for "cousins" in Scripture [GEN. xiii. 8; xxix. 12; LEV. x. 4], and it may even be doubted whether the word is used in the Gospels in any other sense than that in which our Lord used it when He sent a message to His Apostles, saying, "Go, tell my brethren" [MATT. xxviii. 10].

the birth of a son.¹ Such an event in the case of an aged woman like Elisabeth must necessarily have seemed miraculous; perhaps unparalleled since the birth of Isaac. Hence "her neighbours and her cousins heard how the Lord had shewed great mercy on her; and they rejoiced with her." When the child was carried to be circumcised and named, these relatives gave to it the honourable name of Zacharias, borne already by priests and prophets, such as this child was destined to be by his birth and by the appointment of God, as declared by the Angel. But Elisabeth knew that a name had already been given to the child by the Divine messenger, and she said, "Not so, but he shall be called John." This was no family name, and the relatives opposed her wish, appealing at last to Zacharias, who was still speechless, but who made his will known by writing with an iron pen on a wooden tablet smeared with wax, "His name is John." This increased in those around the feelings of wonder which the birth of the child had excited, and they not only wondered, but were awestruck, when this act of obedience on the part of Zacharias led to the restoration of his speech, so that "he spake and praised God," doubtless in the words which shortly follow in St. Luke, those of the "Benedictus," so familiar to the ear as the hymn after the Gospel Lesson at Mattins.

The whole country-side was filled with amazement and awe when they heard of these events; they laid up the memory of them in their hearts, and asking "What manner of child shall this be?" What is the meaning of all these marvels that are associated with him? their thoughts probably turned to him already as the Messiah. Such expectations were not dispelled until many years afterwards, when, in answer to the official question of the Sanhedrim, "Who art thou? he confessed and denied not; but confessed, I am not the Christ" [JOHN i. 20].

Nothing further is heard of Zacharias and Elisabeth, who probably passed away soon after his birth.² Of the Forerunner himself it is said that "the child grew, and waxed strong in spirit," shewing that something of prophetic power was to be observed in him as in the young

¹ The event is commemorated by the Festival of the "Nativity of St. John the Baptist" (June 24th), a festival of very ancient, and perhaps primitive date.

² Origen [A.D. 185-253] says that Zacharias was killed by the Jews in the Temple when John was about eighteen months old, Elisabeth dying about the same time. See also NICEPH. *Ecc. Hist.* i. 14.

Samuel. It is also added that he "was in the deserts till the day of his shewing unto Israel;" his early childhood being spent, as is supposed, in the society of the holy Child Jesus, and under the care of the Blessed Virgin.

§ 7. *The Nativity of our Lord Jesus Christ.*

The fulness of the time being come, the Incarnate Son of God began His visible career of human life, beginning it at the beginning, as a new-born babe.

Joseph and Mary were living at Nazareth, a small town three days' journey northward of Jerusalem, not far from the foot of Mount Tabor, and a few miles westward of that Sea of Galilee in the district around which so many of our Lord's "mighty works" were done, and so many of His "gracious words" spoken. But it had become necessary for Joseph to take a long journey into Judæa, that he might be registered at Bethlehem, "the city of David,"¹ six miles south of Jerusalem, as the lineal representative of David, for the census or "taxing" which was being made throughout the Roman Empire;² and while he and Mary were there "the days were accomplished that she should be delivered; and she brought forth her first-born Son"³ [LUKE ii. 1-7]. Thus was fulfilled the prophecy of Isaiah, "Behold, a Virgin shall conceive, and bear a Son" [ISA. vii. 14]; and also that of Micah, who had predicted that the Messiah should be born at Bethlehem [MICAH v. 2; MATT. ii. 6].

The Holy Child was born among a crowd of travellers,

¹ It is very singular that this name, so commonly given to Zion, the upper part of Jerusalem, in the Old Testament, should be given, without any word of comment, to Bethlehem, by the angels and by the Evangelist St. Luke [LUKE ii. 4, 11]. Bethlehem is nowhere else so called.

² This [compare JOSEPH. *Antiq.* xviii. 1, and ACTS v. 37] was both a census and a taxation. Every head of a household had to appear before the censors to register his own name, those of his father and mother and his wife, together with the names and ages of his children, and an account and valuation of his property. Then a tax was imposed, which was levied at a rate appointed by the censor.

But Jewish customs were still permitted by the Roman rulers of Judæa, and hence Joseph went to his ancestral home, instead of being registered at his actual residence.

³ As has been already pointed out, this expression does not mean her "eldest" son, for Jesus was her "first and only" child. In HEB. xii. 23, the expression "Church of the First-born" shews that it was a title of Christ as regards His relation to the Father, Whose "only-begotten" Son He is. In the Old Testament "first-born" generally means "heir," as when God says "Israel is My Son, even My first-born" [EXOD. iv. 22].

who so thronged the inn, or "caravanseraï," that there was no room for Mary and Joseph when they came thither; and of so little account were they thought, that no one endeavoured to make room for her even when her Babe was born. Thus it happened that, through the thoughtlessness or the cruel selfishness of men, the Saviour of men found His first resting-place after He left His mother's arms in the straw of the inn-yard, among the oxen of the inn and the asses who had borne the travellers on their journey. It is a very ancient tradition that He Who was thus already "despised and rejected of men" was recognized as their Creator with gestures of adoration by the animals among whom He lay. "The ox knoweth his Owner, and the ass his Master's crib, but Israel doth not know, My people doth not consider" [ISA. i. 3].

But although to the eye of man this new-born Babe was but an ordinary peasant's child, the holy Angels beheld in Him the glory of the Incarnate Son of God, and they were doubtless surrounding His Person, ministering to it such care and guardianship as is implied in the prophecy of David, "He shall give His angels charge over Thee" [PS. xci. 11]. The presence of many such Angels was manifested to a company of shepherds as they kept watch over their flocks by night on the downs around the birth-place of Christ. While the day-dawn was yet out of sight, the Divine Glory lighted up the country around these humble shepherds, and the Angel of the Lord stood before them. Like Daniel and Zacharias, when they beheld Gabriel [DAN. viii. 17; LUKE i. 12], the shepherds were struck with fear at the unearthly vision; but the glorious being soon taught them that he had brought them cause for joy and not for terror. "Fear not," he said; "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, Which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Then "suddenly" there came out of the surrounding glory, not one angel alone, but "a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" [LUKE ii. 8-14]. Such was one of those rare visions of the unseen world that have been now and then unfolded before mortal eyes: a vision which, like that vouchsafed to the servant of Elisha [2 KINGS vi.

17], may lead us to believe that the apparently vacant air around us is often peopled with the hosts of God, engaged in promoting His glory.

In this case the Angels became the first Evangelists, or "messengers of good," fulfilling the words of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth" [ISA. lii. 7]. Through them also the shepherds themselves became Evangelists, proclaiming the same good tidings; for after they had gone with haste to Bethlehem and had seen the holy Babe, they "made known abroad the saying that was told them concerning this Child," themselves "glorifying and praising God for all the things that they had heard and seen," and echoing on earth the "Gloria in excelsis" of the angelic hymn which they had heard on that first Christmas morn. [LUKE ii. 15-20.]

The Gospel narrative of the Nativity ends with the words, "Mary kept all these things, and pondered them in her heart." Who of all human beings ever knew so much as she respecting the Incarnation of God and its blessings to man? From her, no doubt, in after days, the Church of Christ learned much respecting this great mystery, especially through St. John the Evangelist, who, in obedience to the dying words of her Son, had her in his charge, and enjoyed the blessing of her society, during her later years on earth.

§ 8. *The Genealogy of our Lord's Human Nature.*

There are many genealogies in the Old Testament [GEN. v.; 1 CHRON. i—ix.; EZRA vii.; NEH. xii.], but in the New Testament that of one Person only. This is because the whole of the Bible is, in reality, all drawn into a focus in Christ, the Sun of Righteousness, and from that focus radiates again as from the central point of human history. It was necessary to prove the descent of Jesus from David for the purpose of shewing the Royalty of His Person as a Jew, "The Son of David;" from Abraham, for that of shewing the fulfilment in Him of the promise respecting Abraham's descendants, "And in thy seed shall all the nations of the earth be blessed" [GEN. xxii. 18]; from Adam, to indicate the truth of His position in

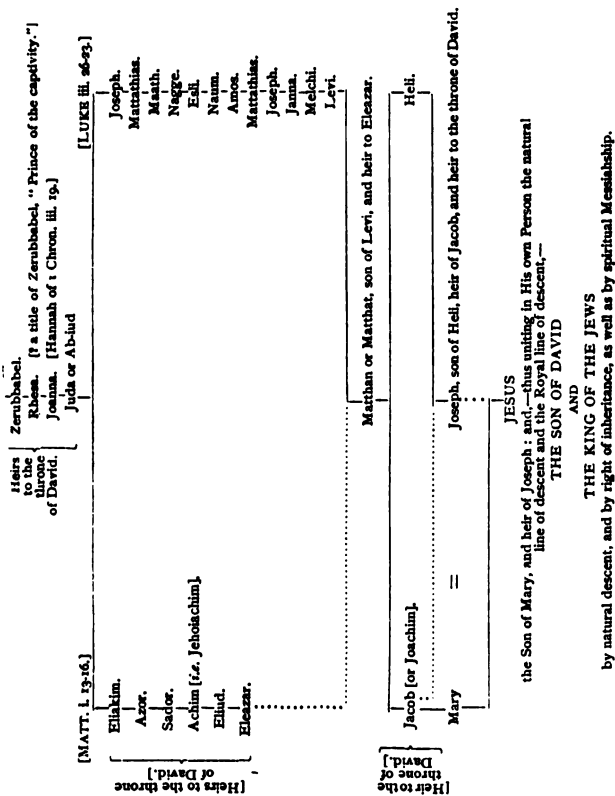
human nature at large as the promised descendant of Eve [GEN. iii. 15]. These considerations must have had great weight while a Judaical element prevailed in the Church (as it did with the early Christians for many years); for genealogical evidence was then an important part of the records on which the claims of a Jewish priesthood were founded: and also an essential part of the claim which a Jew would make to be reckoned among those entitled to the rights of the Jewish religion. But as all priesthood and all religion were now to find their climax in Christ, therefore natural genealogies became useless for Scriptural purposes after they had led up to Him, and those which St. Matthew and St. Luke take up from the historical books of the Old Testament, and from records now lost to us, are the last that are recorded in Holy Scripture.

The census taken at the time of our Lord's Birth involved reference to genealogical proof; or, at the least, it must have done so in this case, since Mary and Joseph went to Bethlehem, not as their home or native place, but because they were descendants of David. Probably this explains why the genealogies are given as those of Joseph exclusively, since his would be those of the public registers, which were accurately kept, and the genealogy of Mary would, after marriage, be merged in his. Joseph appears to have registered the Holy Child as his own in accordance with strict law, He being born of Joseph's wife; and thus without reference to the previous conception by the Holy Ghost. The Gospel adds [LUKE iii. 23], "as was supposed" the son of Joseph. It was evidently no part of God's purpose to reveal the miraculous conception to all persons in our Lord's Infancy. [See p. 18.]

The genealogy, doubtless, also *comprehends that of the Blessed Virgin Mary*, who appears to have been the daughter of Jacob and first cousin of Joseph. Her father is named Joachim and her mother Anna, in primitive Christian traditions Joachim [*i.e.* "the Lord hath set up"] being perhaps a substitute for, or a version of Jacob [*i.e.* "the supplanter"], used for some unknown reason, as "Paul" was substituted for "Saul." As Joseph's genealogies—those of St. Matthew and St. Luke—prove our Lord's right to the throne of David [1] by *legal* succession in St. Matthew, and [2] by *natural* succession in St. Luke. It is seldom the two successions can be carried far in the same persons: as those of European sovereigns prove, and that of our own country especially.

The following table will explain the genealogy of our Lord as given in the Old and in the New Testament :—

<p>LUKE iii. 34-38</p> <p>gives the line from ADAM to ABRAHAM, as given also in GEN. v. 3-32, xi. 10-27; 1 CHRON. i. 1-27.</p> <p>MATT. i. 1-6; LUKE iv. 34-28</p> <p>give the line from ABRAHAM to DAVID, as given also in RUTH iv. 18-22; 1 CHRON. i. 34, ii. 1-15.</p>		<p>The Natural Genealogy. [LUKE iii. 31-27.]</p>	
<p>The Royal Genealogy. [MATT. i. 6-11.]</p>		<p>DAVID.</p>	
<p>Solomon.</p>		<p>Nathan.</p>	
<p>Rehoboam.</p>		<p>Matthias.</p>	
<p>Abijah.</p>		<p>Menan.</p>	
<p>Asa.</p>		<p>Melea.</p>	
<p>Jehoshaphat.</p>		<p>Eliakim.</p>	
<p>Jehoram.</p>		<p>Joan.</p>	
<p>[Abiah. } omitted, Joah. } for unknown Amaziah. } reasons, by St. Matthew.</p>		<p>Joseph.</p>	
<p>Uzziah.</p>		<p>Juda.</p>	
<p>Jotham.</p>		<p>Simeon.</p>	
<p>Abaz.</p>		<p>Levi.</p>	
<p>Hezekiah.</p>		<p>Matthias.</p>	
<p>Manasseh.</p>		<p>Joan.</p>	
<p>Amon.</p>		<p>Eliaser.</p>	
<p>Josiah.</p>		<p>Jose.</p>	
<p>Jehoiakim. [Jechoniah I., Matt. i. 11.]</p>		<p>Er.</p>	
<p>Jehoiachin. [Jechoniah II., Matt. i. 12. Coniah, the last of Solomon's descendants.]</p>		<p>Elnodan.</p>	
<p>.....</p>		<p>Cosam.</p>	
<p>.....</p>		<p>Adil.</p>	
<p>.....</p>		<p>Malchi.</p>	



The different purposes of the two genealogies account for *the discrepancies between them*. The first of these occurs in the names which follow that of David, St. Matthew saying, "David begat Solomon:" St. Luke, "Nathan, which was the son of David." The blessed Virgin Mary and Joseph were doubtless of the line of *Nathan* naturally, although *legally* heirs also of Solomon, whose line died out with the Jechonias of whom the Lord said, "Write ye this man childless" [JER. xxii. 30]. It appears that in the course of translation the two names Jehoiachim and Jehoiaxim have been confused, and that "Jechonias begat Jechonias" has thus fallen out from verse 11 of St. Matthew i., thus making one name too few. The first Jechonias was Jehoiaxim (the brother of Jehoahaz, Shallum, and Zedekiah); the second was Jehoiachim or Coniah. The prophecy of Jeremiah xxxvi. 30, was that Jehoiaxim should have none to sit upon the throne of David, and as Jehoiachim reigned only three months and ten days as a child of eight years old, and was then carried to Babylon, his uncle Zedekiah succeeding him only as a viceroy of Nebuchadnezzar [2 CHRON. xxxvi. 9, 11], this was very literally true. The reigning line and the natural line, therefore, cease to run parallel from the second Jechonias; and the names following are the next heirs of Jechonias, as in 1 Chronicles iii. 17, Salathiel being son of Neri, of the house of Nathan.¹

The date of the Incarnation is fixed by the Gospel narrative as occurring shortly before the death of Herod the Great [MATT. ii. 1, 20, 22]. According to the ancient chronology of Dionysius Exiguus, which was formerly the great authority respecting historical dates, it was in the year from the building of Rome [A.U.C.] 754. This is reckoned as Anno Mundi 4004, and Anno Domini 1. But it is now ascertained that an error had been made as to the duration of Herod's reign, and the date of the Nativity of Christ is thus carried four years further backwards, to A.M. 4000; which, to avoid disarranging the years reckoned from the ancient A.D., is called B.C. 4, though it is the true year of our Lord.

¹ Numbers xxvii. 8-11 will explain why phrases continue to be used after

this which seem to indicate a natural genealogy.

CHAPTER II.

The Life of Christ before His Ministrations began.

MATTHEW I. 18—II. LUKE I. II.

Date.—B.C. 4—A.D. 26.

THE *Circumcision* of the Holy Child, Who had thus been "conceived by the Holy Ghost and born of the Virgin Mary," took place at Bethlehem on the eighth day after His birth, according to the covenant which God made with Abraham [GEN. xvii. 12], and the Law which He gave to the people of Israel through Moses [LEV. xii. 3].

The object of circumcision was, that those upon whom the rite was performed should be dedicated to God as His "peculiar people."¹

The Child of Mary was not, however, circumcised that He might thus become the Child of God, for that He was already, as the angel Gabriel had declared when he had said, "That holy thing which shall be born of thee shall be called the Son of God" [LUKE i. 35]. But, as our Lord said thirty years afterwards, respecting His Baptism with the baptism of repentance, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness" [MATT. iii. 15]. In the same manner, being "born under the law," He submitted to the law in the first injunction which it gave respecting the life of a Jew, thus fulfilling all righteousness from the very beginning. He condescended, for the sake of perfect obedience, to rank Himself with those who needed an outward rite before they could become children of God, though He was the Son of God from all eternity.

The Circumcision of our Lord has been commemorated from as far back at least as the sixth century on the Octave of Christmas Day, and in later times as a separate Festival [Jan. 1].

¹ In this respect it was similar to Christian Baptism, through which the baptized person is also dedicated to God and becomes numbered with His children, the new Israel. But

circumcision did not give persons a new nature, or a new capacity for becoming holy, as Baptism does: being a sign of God's promises, but not a sacrament of His grace.

The Name of JESUS was given to the Holy Child at the time of His Circumcision, as had been directed by the Angel. It was a name not unknown among the Jews, being the Greek form of the name Joshua;¹ and its meaning, "Saviour," was referred to by the Angel when he gave Joseph, as the reason for the Holy Child receiving it, "for He shall *save* His people from their sins" [MATT. i. 21]. But there is no recorded instance of this Name of names so consecrated being given to any other person after it had been given to our Lord: and we may believe that God's Providence set it apart from that time as too holy for the use of man. The Anglo-Saxon Church commemorated the "Name of Jesus" on the festival of the Circumcision, and the mediæval Church of England on the second Sunday after the Epiphany: but in our modern calendar it is commemorated on August 7th. St. Paul declares it to be the Name at which a special ceremony of reverence should be given by "things in heaven, and things on earth, and things under the earth" [PHIL. ii. 10]; and it represents to us the love of our Saviour in His humiliation, as well as the dignity of that Human Nature which was endowed with the Divine office of "saving His people from their sins."

The presentation in the Temple of the Holy Child Jesus was a rite by which He was offered to God in sacrifice as a first-born son, according to the law, "And the Lord spake unto Moses, saying, Sanctify unto Me all the first-born . . . the males shall be the Lord's" [EXOD. xiii. 2-12]. But by the same law it was only the first-born of beasts which were to be actually consumed by fire in the sacrifice, for the command was given, "And all the first-born of man among thy children thou shalt redeem"² [EXOD. xiii. 13; xxii. 29; xxxiv. 20], as Isaac had been redeemed

¹ The Greek word *Iêsous* (ΙΗΣΟΥΣ, from the first three letters of which the monogram IHS is usually said to be taken, though it may also be the first two and last letters of the Old English "Jhesus") is a contracted form of the Hebrew *Jehoshua*, "the help of the Lord." Those bearing it in Scripture are Joshua the son of Nun (called *Jeshua* in NEH. viii. 17, and *Jesus* in ACTS vii. 45; HEB. iv. 8), *Jeshua* the priest [1 CHRON. xxiv. 11]; *Jeshua*, a Levite [2 CHRON. xxxi. 15]; *Joshua*, the son of Jehoza-

dak, high priest in the time of Zerubabel, much spoken of in the prophecies, and commended in ECCLUS. xlix. 12; *Jeshua*, a Levite [EZRA ii. 40, etc.]; *Jesus* the son of Sirach [ECCLUS. i. 27]; "Jesus called Justus" [COL. iv. 11]. It is supposed to be represented by the Greek name "Jason."

² The price of redemption was fixed by the law at five shekels of silver [NUMB. xviii. 16; LEV. xxvii. 6], which were equal to about fifteen shillings of modern money.

when Abraham unbound him from the altar, and offered up the ram "for a burnt-offering in the stead of his son" [GEN. xxii. 13].

At the same time that her First-born was thus presented to the Lord, the Virgin Mother was also obedient to the law by going through the ceremony of *Purification*, which was ordered to take place thirty-three days after the circumcision of the child, or forty days after its birth [LEV. xii. 4]. This ceremony was the sacrifice of "a lamb of the first year for a burnt-offering and a young pigeon or a turtle-dove for a sin-offering;" but if she were too poor to offer a lamb, then the mother was required by the law "to bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for the sin-offering" [LEV. xii. 6, 8]: and it was this offering of the poor which was brought by the Virgin Mother of our Lord [LUKE ii. 22-24], shewing the actual poverty of Joseph and Mary, and also giving a type of His humiliation Who became poor for our sakes that we might be made rich.

Thus again, to "fulfil all righteousness," the Holy Child Jesus was brought from Bethlehem to Jerusalem when He was a little more than a month old; making His appearance in the Temple, and then for the first time fulfilling the prophecy of Malachi, "The Lord Whom ye seek shall suddenly come to His Temple" [MAL. iii. 1]. The event is commemorated in the Christian Calendar of Christ's life by the festival to which the Church of England gives the double name of the "Presentation of Christ" and the "Purification of Saint Mary the Virgin" [February 2], a festival observed by Christians from very ancient, and probably from primitive times.

This first coming of the Messiah to His Temple revealed His Advent to some of those who "waited for the Consolation of Israel." When the Holy Child Jesus had been presented to the Lord, a just and devout man named SIMEON came by inspiration of the Holy Spirit into the Temple, and taking Him up in his arms, blessed God in the words of the "Nunc dimittis," which was a thanksgiving on his own behalf, that the promise of seeing the Lord's Christ [*i.e.* "the Lord's Anointed"] had been fulfilled, and also a remarkable prophecy respecting the work of Christ among the heathen or Gentile nations, as well as among the Jews [LUKE ii. 25-32]. Simeon also prophesied to the Virgin Mother the sufferings of Christ, and that

through them a sword should pierce through her own soul also [LUKE ii. 33-35]. Another whose faith discerned the rising of the Sun of Righteousness was the prophetess ANNA, who belonged to the tribe of Asher, one of the ten tribes which had rebelled against the throne of David, but the members of which were still part of the one Israel in the sight of God. To her also the Advent of Christ was revealed in the Temple, where she had spent many years in prayer and fasting and waiting for Him: and when she had thus received the fulfilment of her hope, she made His coming known "to all them that looked for redemption in Jerusalem" [LUKE ii. 36-38].

The Epiphany, or Manifestation of Christ to the Gentiles, is the next event recorded in the infancy of our Lord. It had been predicted in the words of Simeon,—for such prophecies took in both near and distant fulfilments,—and probably took place within a short time after those words were spoken; for Joseph and Mary did not return home to Nazareth after the Presentation, probably because the census had not yet been taken, but remained still at Bethlehem.¹

The Gentiles to whom Christ's true nature and His glory were thus early manifested were "wise men from the East," who came to Jerusalem asking, "Where is He that is born King of the Jews?" [MATT. ii. 1, 2.] "The East," relatively to Judæa, was the ancient country of Chaldæa, where Babylon still retained something of its greatness. Hence it is probable that the "wise men" came from Chaldæa, and as they had "seen His star" there, that they were Magians, or Magi, whose study of astronomy had been used by God's Providence as a means for directing them to "the Star out of Jacob" and "Sceptre out of Israel" Whose rising had been predicted by the ancient Syrian or Mesopotamian prophet Balaam [NUMB. xxiv. 17]. As the shepherds watched their flocks by night, Angels guided them to the Good Shepherd, and as the Chaldæan astronomers watched the stars, a star guided them to the Sun of Righteousness.

Much guessing has been used to persuade readers of the Bible that the star so seen by the wise men was some

¹ St. Luke omits the narrative of the Magi, of the slaughter of the Innocents, and of the Flight into Egypt; and thus refers to a later

period of our Lord's childhood when he speaks of the return to Nazareth. [LUKE ii. 39.] See page 3.

ordinary astronomical phenomenon to which they gave an astrological interpretation. But the only information which we have about it seems very clearly to shew that it was an appearance of a supernatural kind; which, after it had attracted the attention of the wise men by its unusual character, guided them westward to Jerusalem, and afterwards moved in a manner so differently from other stars, that they could distinguish its motion as leading them six miles southward to Bethlehem, when it "stood," moving no more, "over where the young Child was" [MATT. ii. 9]. Neither planets nor fixed stars have any motion of this kind; nor would any ordinary comet seem so close to the earth as to point out a particular road or to stand over a particular house. It may have been some supernatural light provided for the occasion, and having the appearance of a comet; and the idea of ancient art, which represents it as a child bearing a sceptre, around whom a star-like glory shines, is probably nearer the truth than the idea of a phenomenon among the planets or fixed stars.

Whatever the means by which the wise men were guided, they came by its guidance to Jerusalem, the royal city of Judæa, and there inquired, "Where is He that is born King of the Jews;" declaring also their object in travelling so far, "We are come to worship Him." Herod the king, —commonly known as Herod the Great¹—was now an old man, and had ruled the Jews for nearly forty years as a tributary sovereign under the Romans. The inquiry of the wise men pointed to one "born" King of the Jews, not one appointed by a conquering power, and thus pointed to the long-expected descendant of David, of Whose "throne there should be no end." Herod was thus "troubled and all Jerusalem with him" at this token of the Great King's Advent; and gathering the Sanhedrim together, "he demanded of them where Christ should be born." The unhesitating answer was that it would be at Bethlehem, for so it had been distinctly prophesied by Micah, whose words they quoted [MICAH v. 2; MATT. ii. 6]. Herod therefore sent the Chaldæans to Bethlehem, directing them to give him information when they had discovered the

¹ HEROD THE GREAT. For his connection with the preceding rulers of Judæa, etc. see *Comp. to O. T.*, pp. 415, 424. For his connection with

the later princes of his name and house see later on. He was seventy years old at our Lord's birth.

Child, under the pretence that he also desired to go and worship Him, though the event proved he had a very different object in view. Then again the star was seen by the wise men, and from their great joy at the sight of it we must suppose that it had not been visible while they were making their inquiries at Jerusalem, perhaps not since they had first started thither from Chaldæa under its guidance.

Now, however, the wise men had attained the object of their journey, "and when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him." The story is simply told, without any more of its circumstances than are necessary to tell us that "the Gentiles" had "come to" Christ's "Light, and kings to the brightness of His rising" [ISA. lx. 3]. But an Eastern embassy of this kind was likely to have travelled in much state and with many attendants, and the traditions of Christendom even represents the wise men to have been three kings, coming to Bethlehem in royal splendour to bow themselves in adoration before the King of kings.¹ Whoever they were, they accompanied their adoration of the infant Saviour with such gifts as tributary princes would offer to the emperor or higher king under whom they ruled [PS. lxxii. 9-15]; "when they had opened their treasures they presented" or "offered" [*marg.*] "unto Him gifts; gold, and frankincense, and myrrh" [MATTH. ii. 11]. By the Gold they declared the Royalty of Christ; by the Frankincense, His Deity and Divine Priesthood; by the Myrrh, that Human Nature Whose likeness to our own was to be perfectly manifested by Death and the tomb.²

This first manifestation of Christ's glory to the Gentiles was an event which sunk deep into the heart of the Church in after ages. It was commemorated by a Festival as the "Theophany" or "Manifestation of God," and as the "Epiphany" or "Manifestation," at least as early as the fourth century; the first being the name

¹ Their names are given by tradition as Melchior, Caspar, and Balthazar; and three skulls set in gold and jewelled are preserved in a splendidly-adorned shrine at Cologne as their relics.

² This interpretation of the three kinds of gifts is found in two Latin poets, Prudentius and Claudian, who

lived in the fourth century; and in a third, Sedulius, who lived in the fifth century. The words of Prudentius are familiar to the English ear in an Epiphany hymn:—

Sacred gifts of mystic meaning:
Incense doth their God disclose,
Gold the King of kings proclaimeth,
Myrrh His sepulchre foreshows.

which it acquired in the Eastern, and the second in the Western Churches. It has always been celebrated throughout the world on January 6th, but without any special reference to the time at which the wise men visited Bethlehem. A very striking commemoration of it is also still kept up by the Sovereign of England, who, on the Feast of the Epiphany (either in person or by the Royal Almoner), makes an offering of gold, frankincense, and myrrh, at the altar of the Chapel Royal, as a sign that the authority of the earthly crown bows before that of the King of kings.

The adoration of the Magi was followed by a warning, sent to them by God in a dream, that they should not comply with Herod's injunction by returning to Jerusalem to give him the information he desired; they departed from Bethlehem toward their own country, therefore by a different route from that by which they had come to Judæa, avoiding Jerusalem altogether [MATT. i. 12]. Christian tradition speaks lovingly of them as ever afterwards worshippers of Him Whom they had travelled so far to adore; as having become teachers of the Faith, and eventually offering up their lives in martyrdom for Him to Whom they had offered their gifts of less precious treasure.

The flight into Egypt took place immediately after the departure of the wise men. The Angel of the Lord again appeared to Joseph in a dream, warning him that Herod would seek to destroy the Holy Child. The faithful guardian therefore took away both the Infant Jesus and His Mother by night, and by a hasty journey southward passed out of Herod's dominions and entered Egypt, where the Holy Family remained until the death of the tyrant, which took place shortly afterwards.¹ Herod lived long enough, however, to add to his other cruelties the most cruel *slaughter of the Holy Innocents*: for he ordered all children of Bethlehem and the district around who were not more than two years of age to be put to death, supposing that the Infant Jesus would be sure to be among

¹ Eusebius and other early Christian writers treat as a true story the statement of still earlier tradition, that while the Holy Family dwelt at Hermopolis, a city of the Thebaid, the Infant Jesus was carried into a heathen temple, when the many idols which were in and about it fell down

before Him as Dagon had fallen down before the Ark of His Presence. Thus was believed to have been fulfilled the prophecy of Isaiah, "Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence" (ISA. xix. 1).

them. Thus he unconsciously fulfilled a prophecy of Jeremiah, which is quoted by the Evangelist [JER. xxxi. 15], and thus also were gathered in "the first-fruits unto God and to the Lamb," those Holy Innocents who "follow the Lamb whithersoever He goeth" as the vanguard of the noble army of Martyrs. The third day after Christmas [December 28th] has been made their memorial day from Apostolic times, as signifying that they were very near to the Holy Child in His innocence while they lived,—for "in their mouth was found no guile,"—and as being now "without fault before the throne of God" [REV. xiv. 5].

The Holy Family remained in Egypt until an Angel again appeared to Joseph in a dream, announcing the death of Herod, and directing him to return to the land of Israel : but being afraid to carry the young Child and His Mother to Bethlehem, or Jerusalem, because Archelaus, a son of Herod, had succeeded the tyrant on his throne, Joseph was again "warned of God in a dream" to turn aside to the great coast-road, and thus reach his own village of Nazareth, which was not in Judæa, but in despised Galilee [MATT. ii. 19-23 ; LUKE ii. 39]. Thus were fulfilled two other prophecies, "Out of Egypt have I called My Son" [HOSEA xi. 1], and "He shall be called a Nazarene."¹

At the time when the Infant Jesus was thus carried to Nazareth He was about two years of age, and the Gospels give no further account of His Childhood for ten years, than that He "grew and waxed strong in spirit, filled with wisdom : and the grace of God was upon Him" [LUKE ii. 40]. One other ray of light is permitted to shine through the cloud which thus veils the early years of our Lord ; for it is said that "His parents went to Jerusalem every year at the feast of the Passover" [LUKE ii. 41] ; and this leads to a natural inference that the Holy Child was taken year by year to the Temple ; making "the glory of the latter house greater than that of the former" year by year, by the Presence of that Holy Child Who was "the Desire of all nations" [HAG. ii. 7-9].²

¹ This is interpreted by some writers to mean that our Lord was to be called a Nazarite, like Samson, Samuel, and St. John the Baptist. The words of the prophecy are not to be found in any of the books of the Old Testament, but "Jesus of Nazareth" was a designation by which our Lord was commonly

known, and was part of the title affixed to the Cross. So the first Christians were called "Nazarenes."

² During these early years of Christ the land of the Jews was brought completely under the Roman yoke. King Archelaus, the son of Herod the Great, was deposed A.D. 7, and a Procurator was then sent from

It was at one of these Passover festivals, when Jesus was twelve years of age [A.D. 8], that the "wisdom" of the Holy Child, and "the grace of God" which "was upon Him," were specially manifested. The festival being over, Joseph and Mary started northward on their return to Nazareth, in company with a large number of others who were travelling homeward in the same direction. For the first day's journey, which would not be more than six or seven miles, they journeyed without any anxiety about "the Child Jesus," supposing that, although He was not with them, He was accompanying some of their "kinsfolk" or "acquaintance" who formed part of the long train of travellers. But when they found He was not with any of these, they turned their feet back to the Holy City, and on the third day of their search found Him Whom they sought in one of the courts of the Temple, "sitting in the midst of the doctors,"—learned Rabbis or teachers, who were gathered there to instruct young and old,—"both hearing them and asking them questions."¹ The Divine Wisdom of the Holy Child was so far beyond anything ever before manifested in a boy only twelve years of age, that all who "heard Him were astonished at His understanding and answers:" and some of the "questions" which He asked them were doubtless searching ones, such as He often afterwards used to instruct those who would learn, and to silence those who would oppose.

The sorrow of those three days was a stroke of the sword which was to pierce through the heart of the Virgin Mother, and shews itself in her outburst of tender words, "Son, why hast Thou thus dealt with us? behold Thy father and I have sought Thee sorrowing." Then

Rome to govern Judæa as a mere province, instead of a king to govern it as a tributary kingdom. Thus the sceptre passed away from Judah about the time that Shiloh came to the Temple in His twelfth year.

The first Procurator was Coponius, and with him was sent Quirinus, or Cyrenius, to complete the taxation, which had been dropped on the death of Herod the Great. The Procurator took up his residence at Cæsarea, on the sea coast, and there the Roman troops which came with him were quartered until the time of Pontius Pilate, some eighteen years later.

The insurrection of Judas the Gaulonite, or "of Galilee" [ACTS v. 37], was an attempt to resist the imposition of the Roman tribute levied by the taxation: and they were some of his party who asked Jesus, twenty years after that insurrection, whether or not it was lawful to give such tribute to Cæsar.

¹ The Jewish and the early Christian mode of catechizing was for the teacher first to give a simple lecture, and then encourage his catechumens to ask questions respecting what he had told them. Such lectures were the "Catechetical Lectures" of St. Cyril of Jerusalem.

was uttered the first-recorded saying of the Child Who was the Eternal Son of God, "How is it that ye sought Me?" as if He was gravely recalling to them their knowledge of the great mystery of His Incarnation, which had made Him, though so like, yet so unlike to other children. Or perhaps the question meant what is implied by the words which follow, "Wist ye not that I must be about My Father's business?" namely, that no three days' searching was required, for they might have known at once that He was in His Father's House. Notwithstanding, the Holy Child committed Himself again to their loving care, "went down with them, and came to Nazareth, and was subject unto them." Condescending to every stage of our life, He did not become independent of His parents at an earlier age than usual; but as He had sanctified the life of infancy by taking it upon Him, so He sanctified the life of childhood and youth, and "increased in wisdom and stature," even He Who was yet the Wisdom and fulness of God [LUKE ii. 41-52].

Thus, once only, is the veil lifted up from our Lord's Childhood, and then He is seen in His Father's House, and engaged in His Father's business. After that the veil falls again for eighteen years. During all that time Jesus shared the humble life of His Virgin Mother and her husband Joseph, so that He was known among the Jews as "the carpenter's son" [MATT. xiii. 55]. He was even Himself called "the carpenter, the son of Mary" [MARK vi. 3], as if He had supported His Mother by continuing the work of Joseph after his death: and Justin Martyr, who wrote thirty or forty years only after the death of St. John, says that Jesus "was deemed a carpenter, for He was in the habit of working as a carpenter when among men, making ploughs and yokes; by which He taught the symbols of righteousness and an active life" [Justin M. and Trypho, lxxxviii.]. If this was the case, we may believe that our Lord, Whose sympathy with our nature was learned by experience, thus gained sympathy with that life of labour which is the lot of all men; and that the making of implements for agricultural work became to His hands a typical industry from its association with that tilling of the ground which was the primary labour of mankind after the Fall.

CHAPTER III.

The Preparation for Christ's Ministerial Life.

MATT. III.

LUKE III—IV. 13.

MARK I. 1-20.

JOHN I. 15-51.

Date.—A.D. 26-27.

WHEN our Lord "began to be about thirty years of age" [LUKE iv. 23], a great work of preparation commenced, among the Jewish people and in His own Person, for the work of His Ministry. This consisted of the Mission of John the Baptist among the people, the Baptism of our Lord by John the Baptist, and the Temptation of our Lord.

§ 1. The Mission of John the Baptist among the people.

For this work of going "before the face of the Lord to prepare His way," St. John the Baptist had been training by a life spent in the wilderness after the manner of the prophet Elijah. He "was in the deserts," says St. Luke, "till the day of his shewing unto Israel" [LUKE i. 80]; which may be understood to mean that all his adult life until that time—from the time when he passed out of boyhood until he was thirty years of age—had been spent there.

While thus living away from towns and villages, and apart from intercourse with men, St. John the Baptist is described as being clad in a manner familiar to the Jews as that of some of their greatest prophets: he "had his raiment of camel's hair, and a leathern girdle about his loins" [MATT. iii. 4; MARK i. 6], the camel's hair garment being probably not a woven fabric but a rough camel's skin, and the girdle a thong of the same material. So Zechariah refers to the "rough garment" [*marg.* "garment of hair"] as a mark of a prophet, which some were ashamed to wear [ZECH. xiii. 4]. And in a similar manner Isaiah was clad in sackcloth [ISA. xx. 2], a kind of clothing often assumed by those who wished to signify

mourning and penitence by their clothing.¹ But the description of Elijah, 900 years before St. John the Baptist was born, exactly agrees with that given of the latter, for "he was an hairy man, and girt with a girdle of leather about his loins" [2 KINGS i. 8]. In each case the austere and simple dress was a mark of a stern and severe office, the prophetic duties of which separated the wearer from all the softness and luxury of life, and kept him free from all dependence on his fellow men. The same austerity and simplicity is recorded as to the Baptist's food, which was just what he could get in the wilderness, "locusts"—large-winged insects like grasshoppers, sometimes eaten by the poor in great necessity, under permission of the Levitical law [LEV. xi. 22], and "wild honey" gathered from the clefts of rocks and from hollow trees. It is to this ascetic life that our Lord referred when He said to the Jews, "John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil" [LUKE vii. 33], so perverse was their interpretation even of a holy and self-denying life like that of Elijah.

As the Forerunner of our Lord was born six months before Him, so his work of preparing the people for the higher ministrations of Christ began six months before those ministrations began, when St. John—who was a Levite—had reached thirty years of age, that being the age from which the office of the Levitical priesthood began [NUMB. iv. 35, 39, 43, 47]. The exact date is fixed by reference to Roman history, St. Luke's Gospel stating that it was in the fifteenth year of the reign of Tiberius Cæsar: and as he was joint Emperor with Augustus Cæsar for the last two years of the latter's life, the fifteenth year of his reign was A.D. 26, according to Christian reckoning.² The time of the year is not named, but John

¹ There was a sect of "Saccophori," or sackcloth wearers, in early Christian times, who adopted rough garments of that material as the well-known mark of an austere life.

² The governmental divisions of Palestine were very variable during the later years of its occupation by the Romans. Those named by St. Luke, with their rulers, were as follows:—

JUDÆA had been governed for about twenty years before St. John's

ministry by a Roman Procurator, under the Prefect of the Province of Syria, Archelaus having been deposed in A.D. 7. The relation of the Prefect to the Procurator was similar to that of the Governor-General of India to the Governors of Bengal, Madras, and Bombay. PONTIUS PILATE was the fifth of these Governors of Judæa, and had just entered on his office when St. John's ministry began. He had caused great discontent and even insurrection among the Jews by changing

began to preach on the Day of Atonement, which was our October 19th in that year. His ministry overlapped that of our Lord for some short time [JOHN iii. 22, 23], and when he was cast into prison he remained there for many months before his martyrdom, perhaps until about a year before the Crucifixion.

At the time thus indicated, therefore, A.D. 26 and 27, the prophecy uttered by Zacharias at the circumcision of St. John the Baptist, thirty years before, was fulfilled: "And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways: to give knowledge of salvation unto His people by the remission of their sins" [LUKE i. 76, 77]. For the object of St. John's ministry among the people was that of reviving religion, so that there might be some of the Jews who should be prepared to receive Christ. The times were very wicked, and if the people had been left in their wickedness, they would have been as unwilling to receive their Saviour as their descendants have been ever since. St. John, therefore, was sent to bring them to repentance, that they might be fit to receive a new life from Christ.

The appearance of a prophet like the great Elijah, when there had been no prophet at all among them for 400 years, brought great numbers of the Jews into the wilderness to see and hear him. They came to him from Jerusalem and the other parts of Judæa on the west of Jordan, and also from the country on the east of the river,

the place of the Roman headquarters from Cæsarea to Jerusalem, thus introducing a Roman garrison into the Holy City.

GALILEE and PERÆA (the latter being the country "beyond Jordan") were under the government of HEROD ANTIPAS, a son of Herod the Great, and brother of Archelaus. At the death of his father he had been appointed "Tetrarch" or King (under the Romans) of these two districts.

ITURÆA and TRACHONITIS were two small territories, the first of which comprised the country on the south-west, and the second that on the south-east of Damascus. They were ruled by PHILIP (sometimes called Herod Philip II.), another son of Herod the Great, and he had

built Cæsarea Philippi as the capital of the district. He is not named anywhere else in the New Testament, but it may be mentioned that he married his niece Salome, "the daughter of Herodias" and of his brother Herod Philip I., who danced before Herod Antipas.

ABILENE was a very small district north of Ituræa, at the foot of Lebanon, and was then governed by Lysanias, of whom nothing is known. About ten years after St. John's ministry, Abilene was added to the possessions of Herod Agrippa.

At the time when St. John's ministry began, Annas was the High Priest who presided over the Sanhedrim or chief court of the Jews, and Caiaphas the High Priest who officiated in the Temple services.

"beyond Jordan," and among them came "publicans," those who gathered in the Roman "public" taxes, and "soldiers," two classes especially odious to the Jews, and looked upon by them as the greatest of sinners. Not they and the poorer classes only, however, but Pharisees and Sadducees, the higher and governing classes, "came to his baptism" [MATT. iii. 7], and so widely did the work of St. John extend, that, in after years, traces of it were found by the Apostles among the learned Jews of Alexandria [ACTS xviii. 24, 25], and in the midst of the idolatry of Ephesus [ACTS xix. 3]. It was of a character, too, which turned the thoughts of the expectant people towards the promised Messiah, and "all men mused in their hearts of John, whether he were the Christ or not." To such thoughts he at once replied by turning them off from himself and his baptism of repentance to One mightier than himself, Who should give them a baptism of grace: One Who should be to them not only a Preacher of repentance, and a Giver of grace, but also the supreme Judge of those to whom repentance had been preached and grace given [LUKE iii. 15-17].

Thus was St. John the Baptist stirring up the dying embers of religion among the Jews for three months before our Lord came forth from the privacy in which He had hitherto lived, and probably for nearly a year altogether. And as Elijah's prophetic ministrations brought the people of the ten tribes to forsake their idolatry and to declare "The Lord He is the God," so the preaching of St. John, "in the spirit and power of Elias" [MAL. iv. 5; LUKE i. 17], turned multitudes from their wickedness, and made them desirous of a new life. They came to the prophet, "confessing their sins" [MARK i. 5], and asking, "Master, what shall we do?" [LUKE iii. 10.] With a foreshadowing of his Master's own penetrative judgement, the Baptist directed each one to forsake the special sin to which his position or occupation tempted him; and then bade them "bring forth fruits meet for repentance." After that the penitents were baptized in the river Jordan, as an outward sign that the old sinful life was being washed away from the soul as uncleanness is washed from the body; they were taught to pray [LUKE xi. 1] as well as to repent; and through all they were directed to the coming Christ as One Whose fan would be in His hand to winnow away the chaff of evil and gather the good wheat into His

garner, One Who would be their Judge as well as their Saviour in the coming Kingdom, and One Who would baptize them not with water only to repentance, but "with the Holy Ghost and with fire," to grace and to judgement [MATT. iii. 7-12 ; LUKE iii. 7-17].¹

The effect of St. John's ministry as a preparation for that of our Lord is shewn by the words spoken respecting the teaching of the latter: "All the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" [LUKE vii. 29, 30].²

§ 2. *The Baptism of our Lord.*

As the ministry of John the Baptist drew towards its close, he was called upon to exercise its highest function by baptizing Him Whose Coming he had announced. Leaving the home at Nazareth, where He had dwelt with His Virgin Mother for so many years, Jesus came down to the place where John was baptizing (one of the fords of Jordan, and perhaps that in the south of Judæa near to Jericho), "to be baptized of him." The Baptist was acquainted with Christ's appearance, and at once recognized Him, though he "knew Him not" in the fulness of His Divine Person [JOHN i. 33] until the revelation which followed the Baptism. But John not only knew Jesus by sight, he also knew of His great holiness, and something, at least, of His Divine Mission, and as soon as he saw Him approaching to receive baptism, he "forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Then Jesus gave an answer which had the force of a command, "Suffer it to be so now," in the time of His humiliation, "for thus it

¹ It is said by some writers that St. John the Baptist adopted a rite familiar to the Jews when he baptized his penitents. But there is no evidence that the Jews ever used any such rite until *after* St. John's time, when they baptized proselytes or converts to the Jewish faith, in imitation, probably, of St. John and the Apostles.

The "Baptism of John" or "of repentance" must not be confused with the Sacrament instituted by

our Lord, which is a "washing of regeneration." The Forerunner "baptized indeed with water," but Christ instituted a rite by which persons are "born of water and the Spirit" [JOHN iii. 5].

² Another view of these words, however, is that our Lord Himself spoke them respecting the ministry of St. John, in continuation of what He had said in the previous verses respecting his greatness as a prophet.

becometh us to fulfil all righteousness." The holy Jesus was without sin, and therefore needed no repentance and no outward sign of a cleansed soul, but "He was made like unto His brethren" [Heb. ii. 17], and "became sin for us, Who" in Himself "knew no sin" [2 Cor. v. 21]; and hence appearing among men as one of themselves, He condescended also to appear among penitents, sanctifying penitence for sin as He sanctified the nature of penitent sinners. Upon this declaration of His will St. John at once went down into the river with Jesus, and pouring water upon His head, baptized Him. And while Jesus was returning to the bank of the river, "praying" as He went, there came from Heaven a full and complete declaration of His Divine Nature. "The heavens were opened upon Him, and He saw," and the Baptist saw too [JOHN i. 32], "the Spirit of God descending like a dove, and lighting upon Him," so that It "abode upon Him" [*ibid.*], while there was heard the Voice of the Father, proclaiming to Him and to those around, "Thou art My beloved Son, in Thee I am well pleased" [MATT. iii. 13-17; MARK i. 9-11; LUKE iii. 21-23].

Thus the whole Blessed Trinity co-operated in that Baptism by which "water was sanctified for the washing away of sins:" Jesus descending into the water, the Holy Spirit descending upon Him, and the Father declaring of Him, "Thou art My Son, this day have I begotten Thee." Thus also was that Christian Baptism foreshadowed in which the Blessed Trinity extends the anointing of Christ by the Spirit to those whom He has made His brethren, so that by "the washing of regeneration" they become adopted as the "children of God in Christ Jesus," and are privileged to say, even already "are we the sons of God" [1 JOHN iii. 2].

Although, therefore, our Lord did not in words institute the Sacrament of Baptism on the occasion when He was Himself baptized, yet His Baptism is to be associated with the subsequent institution of the Christian rite, as consecrating by act in His own Person a Sacrament which He then commanded to be given to all others with a specified form of words.

The Baptism of our Lord is one of those manifestations of His glory which are commemorated by the festival of the Epiphany [January 6th]: and one of the primitive names of that day, "Theophany," or the manifestation of

Christ's glory as God, is still retained in the Eastern Church. It probably took place exactly thirty years after the manifestation of His glory to the wise men.

§ 3. *The Temptation of our Lord.*

Immediately after His Baptism, and after the Divine encouragement and strength added to His Human Nature by the Descent of the Holy Spirit and the Voice of His Father, our Lord "was led by the" same Holy "Spirit into the wilderness to be tempted of the devil." In that wilderness—which was perhaps the Desert of Arabia, where Israel had tempted the Lord for forty years¹—Jesus was alone "with the wild beasts" for His companions, but no men or good angels, for forty days and forty nights, while Satan, the evil angel who is the adversary of God and man, endeavoured to subdue Him to his power as he had subdued our first parents [MARK i. 12]. Christ and Satan were left alone, to fight over again the moral duel which involved obedience or disobedience to God.

The whole of these forty days our Lord fasted. Moses had fasted for the same time on Sinai when he received the Law from God [EXOD. xxxiv. 28], and Elijah when he journeyed from Carmel to Horeb [1 KINGS xix. 8]: but Moses was sustained by the Divine Presence of the Creator as if he had been in Heaven, and Elijah by the supernatural nourishment of the bread and water provided by the Angel; and no such miraculous circumstances are recorded of our Lord's fast. It is rather to be inferred, from the nature of the first temptation set before Him, that the hunger produced by so long an abstinence from food was part of the weakness and humiliation to which He condescended for the purpose of making the trial more complete. When tempting Job, the Evil One twice suggested that he would curse the Lord to His face if he were brought lower and lower in his misery [JOB i. 8-11; ii. 2-5]. It was therefore when the utmost weakness of the flesh was upon Christ that Satan was permitted to attack Him with the three great temptations, for it was

¹ The traditional scene of the Temptation is the small "wilderness" between Jerusalem and Jericho, in which a hill named Quarantania is

called the Mount of Temptation. But there seems to have been no such tradition until about 700 years ago.

the holy Manhood, and not the Divine Nature, which was to fight against the great Enemy. It may have been that Jesus was "being forty days tempted of the Devil" [LUKE iv. 2], in such a sense that the whole time was occupied by the attacks of Satan; but if so there were evidently three final and typical temptations at the end of the forty days, in which the power of Satan was exerted against Him with accumulated subtlety and virulence. The relation of these temptations to the Baptism of our Lord is shewn by the words with which they are begun by the Tempter. The Voice from Heaven had declared, "This is My Beloved Son," and as Satan had suggested doubt to Eve when he opened his temptation by saying "Yea, hath God said?" so to our Lord he said, "*If* Thou be the Son of God" [MATT. iv. 1-3; LUKE iv. 1-3].

The first Temptation was that Christ should prove Himself to be the Son of God—and therefore God the Creator,—by re-creating the stones at His feet, so that their nature should be changed, and they should become bread, to satisfy the cravings of nature, now that "He was an-hungered" with so long a fast. This would but have been a miracle akin to that which the Creator is working every day when He causes mineral substances to yield up their constituent parts in the form of vegetable food: or to those in which Christ re-created the water into wine, or the five loaves into five thousand. But Christ's miracles were for the preservation of others, not of Himself, and He would no more satisfy His hunger by one now than He would satisfy His thirst by one on the Cross. Neither would He work a miracle to proclaim His Divine Nature to any who presumed to doubt it. "If Thou be the Son of God," said Satan, create bread to satisfy Thine hunger: "If Thou be the Son of God," said the mocking crowd at Calvary, "come down from the cross." It was necessary for His personal trial, "Who was tempted in all things like as we are," that He should withstand the temptation, and be "without sin:" it was enough for the proof of His Divine Sonship that it had been proclaimed by the Voice of His Father. Therefore Christ the Son of God in the wilderness goes back in thought to the children of God whom the Lord had led there for forty years, and suffered them to hunger, and fed them with manna, that He might "prove them," and make them know "that man doth not live by bread only, but by every word that proceedeth

out of the mouth of the Lord doth man live" [DEUT. viii. 3]. Thus, not by a miracle, but by that sword of the Spirit [EPH. vi. 17], which every one may wield, did He Who was tempted like as we are defeat the Tempter [MATT. iv. 3, 4; LUKE iv. 3, 4].

The second Temptation was one founded on our Lord's reply to the first. He had said "It is written," and the Adversary immediately takes up the phrase and quotes from some of the words that had proceeded out of the mouth of God respecting His Son. "The devil taketh Him up into the holy city, and setteth Him on a pinnacle of the Temple," doubtless on that high spire which surmounted the porch in front of the Holy Place, overlooking the city and country around, and the crowded courts of the Temple at its foot. There, once more, Christ was tempted to manifest His Divine Nature by a miracle, and by one that would have convinced the multitudes below and made them His disciples at once. "If Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone"¹ [PS. xci. 11, 12]. Once more Christ sets aside the question respecting His Divine Nature, and accepting the temptation only as it applies to His Manhood, He answers that thus to test God's promise—as if asking, Can God do this?—would be to tempt Him; and again referring to Israel in the wilderness, who "tempted the Lord, saying, Is the Lord among us or not?" He said, "It is written again, Thou shalt not tempt the Lord thy God" [EXOD. xvii. 7; DEUT. vi. 16]. In this manner did Christ again quench the false Scripture darts of the Devil with the true shield of the Word of God [MATT. iv. 5-7; LUKE iv. 9-12].

The third Temptation was of a still more subtle character, displaying the world-wide power of Satan, and offering it to Christ as a means by which He might become King of kings and Lord of lords. By some supernatural means Satan presented to the sight of our Lord such an array of human power and magnificence as represented "all the kingdoms of the world, and the glory of them, and saith

¹ The omission of "to keep Thee in all Thy ways" is frequently noticed as a subtle misquotation of Scripture; as also the omission of what follows,

"Thou shalt tread upon the lion and the adder, the young lion and the Dragon shalt Thou tread under Thy feet."

unto Him, All this power will I give Thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it." The force of such a temptation to an ordinary man would be in the gratification which such universal sovereignty would give to ambition : but the one desire of the Saviour's heart was that which will be fulfilled when the voices of heaven shall cry, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ ; and He shall reign for ever and ever" [REV. xi. 15]. To Him, therefore, the force of the temptation lay in the offer "all shall be Thine" at once, and when they are Thine, how easy to convert them according to Thy loving desire ! But the condition on which this gift of the world was offered by "the Prince of this world" was, "All these things will I give Thee, if Thou wilt fall down and worship me." By these words he disclosed the great object of all the temptations, that Christ might be alienated from obedience to God. But the magnitude of the temptation shewed that the enemy was concentrating into one last effort all his means of attack, and he was now met not only with an appeal to the Scripture, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" [DEUT. vi. 13], but also with a command, "Get thee hence, Satan" [*i.e.* "Adversary"], which shewed that the victory was on the side of Him Who had been tempted, a thrice-won victory, won completely and for ever. [MATT. iv. 8-10 ; LUKE iv. 5-8.]

The Tempter being thus commanded by Christ, His Vanquisher, departed from Him ; but St. Luke adds "for a season," as if he were to return again in the hour of our Lord's Agony and His Crucifixion Sorrow, of which He Himself said, "The Prince of this world cometh," and "This is your hour and the power of darkness."

It seems likely that Christ was left in a condition of great bodily weakness by the Temptation, for as soon as it was over, "Angels came and ministered unto Him," of which we read at no other time except when He was exhausted by the Agony in the Garden of Gethsemane.

The three forms of temptation placed before our Lord were of a typical character, and representative of all forms of temptation that can be offered to others. They also bore a plain relation to those which were set before our first parents.

1. *The temptation of the senses.* Eve was tempted by the inviting character of the fruit borne by the tree of the knowledge of good and evil [GEN. iii. 6] : our Lord by the desire for food caused by long fasting. The temptations of common life which are thus represented are those of a sensual character, the perversion of natural appetites to evil purposes.

2. *The temptation of pride.* Our first parents were tempted with the promise that they should become "as gods" [GEN. iii. 5]. Our Lord was tempted to an act of presumption, that of casting Himself down from the pinnacle of the Temple for the sake of proving that God would provide for His safety. These temptations represent those which belong to the mind, such as vanity, pride, and unlawful ambition.

3. *The temptation of apostasy.* Our first parents were tempted to believe Satan rather than God, for the sake of an ultimate good, the knowledge of good and evil [GEN. iii. 5]. Our Lord was tempted to worship Satan for the sake of gaining the universal sovereignty of the world, to be used for good ends. Such temptations are represented among ourselves by those which are calculated to mislead us from faith and worship, as they are set before us by God, under the pretence of higher knowledge than that which is based on His revelation of truth : and also by temptations to dishonour either Person of the Godhead as the Object of adoration.

These three typical forms of temptation answer to the familiar classification, (1) The flesh ; (2) The world ; and (3) The Devil. And the continued power of our Lord's Victory over each is made the subject of prayer in the words of the Litany, "By Thy temptation, Good Lord, deliver us."



BOOK II
THE MINISTERIAL LIFE OF CHRIST

A.D. 27-30.

OUR LORD'S MINISTRY.

THE time of our Lord's public manifestation or "ministry" extended from Epiphany A.D. 27 to Good Friday [April 7th] A.D. 30, which was exactly three and a quarter years. From the same day to the Ascension was exactly three and a half years.

During this time of His public life, He made Himself known as the Messiah by His teaching and His miracles to the people who dwelt within the boundaries of the ancient kingdom of the Jews as it had been established by David. Thus the Gospels record His Presence at various times of these three years and a quarter in Judæa, Galilee, Samaria, Peræa, or "beyond Jordan," Tyre, and Sidon [LUKE vi. 17; MARK vii. 31], Lebanon (Cæsarea Philippi) [MATT. xvi. 13; MARK viii. 7], Edom, or Idumæa [MARK iii. 8], and collectively in "all Syria" [MATT. iv. 24].

In the year 27, after spending a short time in Cana and Capernaum, our Lord went up to Jerusalem to the First Passover of the Ministry. Remaining in the Holy City for some time, He afterwards carried on His ministrations for several months in the country parts of Judæa, where His disciples baptized His followers while John was still baptizing at Ænon. Before the close of the year John was imprisoned, and our Lord returned, by Samaria, to Cana. As the year was drawing to a close, He began to teach by preaching at Nazareth, Capernaum, and other parts of Galilee.

Early in the year 28, He took His disciples Peter, James and John, to be His special attendants, and with them, as well as with other disciples, he made a slow progress southward (working miracles and teaching all the while) to Jerusalem, where He was present at the Second Passover of the Ministry. From the Holy City He went to the sea, perhaps the Mediterranean coast near Tyre and Sidon. There He chose His Twelve Apostles, and some time after the Feast of Tabernacles, in October, ordained them and sent them on their temporary mission.

Early in the year 29 John Baptist was beheaded, and a Council of the Sanhedrim was held against Jesus. The Passover of this year He spent away from Jerusalem, about that time feeding the five thousand in the wilderness. About August 6th the Transfiguration took place, and thenceforward our Lord began His progress towards the Cross.

In January, April and March of the year 30, He moved about between Bethabara, Ephraim, Bethany and Jerusalem, thus ending His public ministrations of three years and a quarter.

CHAPTER I.

The First Year of our Lord's Ministry.

A.D. 27.

JOHN I. 19—IV. 54.

MATT. IV. 12-25.

MARK I. 14-39.

LUKE III. 19—IV. 44.

IF the Baptism of our Lord took place on the Epiphany, the Temptation ended on February 15th, that being the interval of forty days which it occupied. During this interval the expectation of the people was raised more and more by the Baptist's continual reference to the Coming One. At last the attention of the Sanhedrim itself, the governing council of the Jews, was attracted, and they sent an official deputation of Priests and Levites to ask the Prophet who he was: whether he were the Christ Himself; or Elijah, whose second coming before Christ was predicted [MAL. iv. 5]; or "that prophet" of whom Moses had spoken in his last words [DEUT. xviii. 15, 18]. The Baptist declared at once that he was none of these, and when pressed for an official answer to the Sanhedrim, he took up the words of Isaiah, spoken to their fathers seven centuries and a half before, and proclaimed of himself, "I am the voice of one crying in the wilderness, Make straight the way of the Lord" [ISA. xl. 3]. At the same time he told the messengers, as he had already told the expectant people [LUKE iii. 16, 17], that Christ was near, and even among them; and that the Messiah was infinitely greater than himself, "coming after him" indeed in His Ministry, but "preferred before him" in the dignity of His Person, for He "was" or *existed* "before" him in the eternal pre-existence of His Divine Nature, One Whom he was not worthy to serve, even as a slave, by unloosing His sandal [JOHN i. 15-27].

The witness of John the Baptist to the Messiahship of Jesus took place on the next day ; when, six weeks from the day of His Baptism, Jesus presented Himself again before John at Bethabara, on the eastern bank of Jordan.¹ Then, inspired by the Holy Ghost, the Herald Prophet proclaimed aloud the title, mission, and Divine Nature of Jesus. *First*, he declared Him to be "the Lamb of God, Which taketh away the sin of the world." This title proclaimed that Jesus, gentle, patient, obedient, and innocent, was the true Sacrifice for sin to which the daily offering of a lamb at morning and evening in the Temple looked forward, a Lamb brought "to the slaughter" [ISA. liii. 7], a sacrifice not only offered for Israel, as was the Temple sacrifice, but for the sin of "the world" at large.² The same Evangelist who records this title afterwards records that he saw the same "Lamb as it had been slain" worshipped by the hosts of heaven [REV. v. 6, 8]. *Secondly*, the Herald Prophet declares that Jesus Who then stands before the people is He to Whom they had been directed by his own teaching : "This is He of Whom I said, After me cometh a Man Which is preferred before me." *Thirdly*, he bears record that he saw the Spirit descending upon Jesus at His Baptism, and abiding upon Him, and that God had revealed to him that the Person to Whom this should happen was "He Which baptizeth with the Holy Ghost." *Fourthly*, he declares the Divine Nature of Jesus, saying, "I saw, and bare record, that this is the Son of God" [JOHN i. 29-34].

Thus the Ministry of Jesus opens with a public proclamation of His Nature and Office, made by the Herald who had been sent to go before His face to prepare the way before Him. As our Lord afterwards said, "John

¹ The places where John chiefly baptized were Ænon and Bethabara. The latter was out of the jurisdiction of the Sanhedrim, as is shewn by our Lord's retirement there when He desired to escape out of their hands [JOHN x. 40]. Some commentators suppose it to have been the place where the Israelites were "baptized in Jordan" on their entrance to the promised land,—and thus opposite to Jericho,—which, in Judges vii. 24, is called Beth-barah ["House of the ford"], and which also bore the name of Bethany ["House of ships"].

But the Bethabara of the New Testament was much farther north, and has lately been discovered under the name Makhádhet 'Abára, one of the principal northern fords of the Jordan, about twenty miles below the southern end of the Sea of Galilee.

² A curious anagram has been noticed in connection with this sacrificial title of our Lord, the Greek *Θὸς ἡν οἷς*, "Thou art the Lamb," being formed from the letters of His human Name *Ἰησοῦς*.

foresight, rested here that there might be time during the remainder of the day for SIMON PETER to be sought out and brought to Him. For during this halt on the way to Galilee, Andrew went to seek his brother Simon among the fishing boats on the Lake, or at places they were accustomed to visit on the shore, and having found him, he at once brought him to Jesus as the long-expected Messiah. The Lord received him with a Divine welcome of recognition and of prophecy. "Thou art Simon," He said, "the son of Jona : thou shalt be called Cephas ;" thus giving the future Apostle a "new name," which, whether in the mother tongue or in the Greek, signified a "stone" or "rock," and which thus contained a loving prediction of his foundation on the immoveable Rock of the true Faith, that central article of Christian Belief, "Thou art the Christ, the Son of the Living God" [MATT. xvi. 16-19]. For "who is a Rock save our God?" [2 SAM. xxii. 32.]

Jesus seems to have journeyed no farther that day : and perhaps it was not until evening that Andrew returned with his brother. It was a day which St. John reckons as a new "beginning of days," and which he remembered sixty or seventy years afterwards as the first day on which he had followed Christ, and *the first day of Christ's Ministry.*

The day following, *the second day* of the Ministry, "Jesus would go forth into Galilee," continuing His journey homeward to Nazareth, and to the Blessed Virgin Mother, from whom He had been absent more than six weeks, having probably never been absent from her for six days in all the preceding thirty years. On the way He sees PHILIP, who was a neighbour of Peter and Andrew, and probably associated with them in their trade as a fisherman. He found him not by accident, but because the all-seeing eye of the Son of God saw his fitness for the future work of an Apostle, and thus, without another word, the command of the Master was uttered, "Follow Me," and thus a fourth was added to the little company of disciples. But Philip eagerly sought a friend, NATHANAEL,¹ and

¹ NATHANAEL and BARTHOLOMEW are supposed to be different names of the same person ; and for the following reasons : [1] The call of St. Bartholomew is nowhere mentioned, while that of Nathanael appears to be the call of an Apostle.

[2] The Evangelists who mention Bartholomew do not name Nathanael, while St. John, who tells us of the latter, does not name Bartholomew. [3] Bar-Tholmai may be only an appellation of Nathanael, as Bar-Jona is of St. Peter, since it signifies

made to him the same declaration that Andrew had made to Peter, "We have found the Messiah, and Jesus of Nazareth is He." But Philip speaks to him as to one who had long been dwelling on the coming of the Messiah, and therefore he says, "We have found Him of Whom Moses in the Law, and the prophets, did write." When, however, he added that this Messiah was "Jesus of Nazareth," Whom they knew as "the son of Joseph," Nathanael hesitated to believe that "any good thing" such as this could "come out of Nazareth." He responded readily, nevertheless, to Philip's invitation that he should "come and see" for himself, and as soon as our Lord had welcomed him with the Divine recognition, "Behold an Israelite indeed, in whom is no guile," and "Before that Philip called thee, when thou wast under the fig-tree I saw thee," Nathanael immediately made the great confession of the Christian Faith, "Rabbi, Thou art the Son of God; Thou art the King of Israel." This ready faith of Nathanael was then rewarded by a revelation of the next greatest truth of Christianity, made not to him alone, but to all the five disciples, "Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man:" they should see in the Person of Christ more than in His deeds and words; for they should behold in Him the Mediator between God and Man, by Whom the messengers of Heaven should carry up the worship and prayers and offerings of men and bring down the gifts of Divine grace [JOHN i. 43-51.]

Thus, on the morning of the second day of our Lord's Ministry, the number of His disciples was increased to five: and in their company He went "forward into" the heart of Galilee, to His Mother's home at Nazareth.

"the son of Tholmai," as the latter does "the son of Jonas," and as Barnabas means "the son of consolation."

The common tradition of the Church respecting St. Bartholomew is, that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantænus, head of the college of Alexandria, about A.D. 190. It is

believed that, having once escaped crucifixion at Hierapolis in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis, on the Caspian Sea, where the king Astyages ordered him to be flayed alive (perhaps on the cross), a mode of punishment not uncommon among Oriental nations. He is commemorated by the Church on August 24th.

§ *The first Miracle, of changing Water into Wine.*

On "the third day" of His Ministry our Lord made a public manifestation of His glory as the Son of God by working a miracle of New Creation, which is the first of all His recorded miracles, and probably the first which had taken place at His hands since His Incarnation.¹

There was a *marriage* on that third day *at Cana*, a few miles from Nazareth, and the home of Nathanael, and the Blessed Virgin, with Jesus Himself, and His disciples, Peter, John, Andrew, Philip and Nathanael, were invited to be present at the marriage-supper. The bride or the bridegroom, or both, were probably relatives of the Mother of Jesus, and belonging to the same station of life, and hence rather poor than rich. Hence it was that, as the evening wore on, and the guests perhaps increased in number, the supply of wine provided for them was exhausted. The Blessed Virgin appealed to her Divine Son, saying, "They have no wine," and apparently with the intention that He should provide a fresh supply by miracle, as if she already knew that He had power to do so. But the reply of our Lord to her shews that a crisis in their lives had arrived, and as He said, "Woman, what have I to do with thee? Mine hour is not yet come," He gave her to understand that the maternal authority to which He had submitted for thirty years was now at an end, not being an authority over that Divine Nature which was to give Life to His Ministry, and by which miracles were to be wrought. If the words contained a rebuke, the Holy Mother received it submissively, only enjoining on the servants the same obedience to His commands which she herself shewed.

The wonderful re-creative miracle then gradually disclosed itself. Jesus bade the servants carry to the spring the six large water jars which had been emptied for washing the guests' feet and other ceremonial purifications, and there to fill them with pure water. On their return He bade them offer some of the contents of them to the "governor of the feast," who, as soon as he had tasted, found that the jars held such good wine as they had not previously partaken of, and not knowing otherwise than that

¹ There are many miracles of our Lord's infancy recorded, but none of them are such miracles as those of the Gospel, and the narratives con-

nected with them are not trustworthy, although belonging to a very early age of Christianity.

the bridegroom had provided it, thanked him publicly for his hospitality. But all the circumstances of the case being known to the disciples, the transmutation of the water into wine revealed our Lord to them as One possessing the power of a Creator, and as His glory was thus manifested to them, they believed in Him [JOHN ii. 1-11], and became witnesses to carry on the knowledge of what they had seen. To later ages "this beginning of miracles" is an Epiphany of Jesus as the Lord of a New Creation, by which His kingdom of nature is being continually transformed into a kingdom of grace, and "changed from glory to glory."

After this manifestation of His glory our Lord seems to have removed the home of His Mother from Nazareth, for "He went down to Capernaum, He and His Mother, and His disciples," and Capernaum, not Nazareth, appears to have been the centre of His Galilæan movements afterwards. But at this time He and His disciples remained there only a short time [JOHN ii. 12], for He was about to make Himself known at Jerusalem at the approaching Passover.

§ *The first Passover of the Ministry.*

Fifty days after our Lord's Ministry had begun with the call of Andrew and John, He "came suddenly to His Temple" at the Passover Festival, which lasted from the 9th to the 16th of April in that year [A.D. 27]. His last recorded visit to the Temple previously to this had occurred eighteen years before, and had been signalized by those words of deep meaning, "Wist ye not that I must be about My Father's business." At this time also He began immediately to declare Himself the Son of God by *cleansing the Temple*. The covetous spirit of Judaism was shewing itself already by the presence of sellers and buyers within its very courts, where He found "those that sold oxen and sheep and doves" for the sacrifices, "and the changers of money sitting," to carry on their trade of banking and usury with those who came to make offerings of money at the Feast. All these were turned out of the Temple by the unassisted power of Christ. Making for Himself "a scourge of small cords" as a symbol of authority, He indignantly overthrew the tables of the wealthy usurers, and poured out their money, *drove out*

the sheep and oxen, the offerings of the rich, with their owners, from the sacred courts; and *said* with more gentleness to those who sold doves, the offerings of the poor and of His Mother, "Take these things hence; make not My Father's house an house of merchandise."

[JOHN ii. 13-16.]

This first "cleansing of the Temple"—for He did the same thing again three years afterwards—was an act by which our Lord openly declared His Divine Mission, and it was in itself a manifestation of Divine Power, none being able to resist their Almighty Judge. The disciples who accompanied Him were reminded by it of the Passion Psalm in which the Messiah is prophetically heard saying "The zeal of Thine house hath eaten Me up" [Ps. lxi. 9]. The Jews saw also that it was an act such as might be expected from one claiming to be the Messiah, but such a Messiah was unwelcome to those who looked only for one coming to them as a great secular Prince; and, overlooking the miraculous character of the act itself, they asked Him defiantly what miracle He could shew them as a supernatural sign of the heavenly mission which He professed in doing such things. But Jesus would not work a miracle for the conviction of those who came to Him as wilful unbelievers, and not as inquirers after truth, any more than He would do so when the Tempter or the revilers at the Cross said to Him, "*If Thou be the Son of God.*" The only sign He gave them was a reference to their own hostile thoughts, and their inability to finally overthrow His power. They had come forward—probably members of the Sanhedrim—to resist His authority, and, if they could have done so, to have apprehended Him, and He replied to them that even if they filled up the measure of their iniquities by destroying His Body, the corporeal Temple of His Divine Nature, yet in three days He would raise it up to life again by the power which they defied. The shallow Jews, rarely then or now able to see beyond the merest surface of the Divine Word, thought that He spoke of the Temple, and were utterly blind to the revelation of His Divine Nature which Christ thus made to them. Herod and his successors had been forty-six years, ever since the eighteenth year of Herod the Great's reign, rebuilding the Temple and finishing its decorations, and, "Wilt Thou," they said, "rear it up in three days?" But they were restrained for the present

in following up their hostile intentions, and it was only in our Lord's own time was come that they were able to take their full vengeance for His words. Then they caught them forward, wickedly perverted, as an accusation against Him [MATT. xxvi. 61, 62]. Then too, when the Temple of the Incarnate God had been destroyed by them, and restored to life again, "His disciples remembered that He had said this unto them, and they believed Scripture" wherever it referred to the Resurrection of Messiah, "and" also "the word which Jesus had said." [JN ii. 18-22.]

But although those in authority rejected Christ, His followers now increased in number when they saw the miracles (unrecorded except in a passing word of St. John) which He wrought at this Passover. Even they, however, were but half-hearted followers at present, for it is added: "though they trusted in Him with a momentary zeal of faith, yet He could not trust Himself to them, 'for He knew all men,'" and knew that they too would forsake Him when they found their expectations of a secular kingdom disappointed. [JOHN ii. 23-25.]

§ *The discourse to Nicodemus.*

It was during this first ministerial visit of our Lord to Jerusalem that He held that interview with Nicodemus in which He laid down once and for ever the doctrine respecting the Sacrament of Baptism.¹

This member of the Sanhedrim paid a secret visit to Jesus, that he might learn from Him the truth respecting the Person and work. His first question seems to have been respecting the kingdom of which it was proclaimed that it was "at hand," and he at once shewed so much belief in Christ as to confess that His miracles were an

NICODEMUS is called "a ruler of the Jews," that is, one of the Sanhedrim. He was probably a priest, the officer who had control over the supplies of water for the Temple cisterns. When Titus besieged Jerusalem there was a Nicodemus who was one of the wealthiest men in the city, and that the Nicodemus of the Gospel was a rich man is evident from his association with Joseph of Arimathea in the burial of our Lord. His name indicates that he

belonged to one of those Jewish families which affected Greek habits, and is identical in meaning with the Greek *Nikolaos* [Νικόλαος], and the Hebrew Balaam, both of which mean "a destroyer of the people." Some have thus supposed Nicodemus to have been the same with Nicolas the founder of the heretical Nicolaitanes, but one may rather believe that his knowledge of our Lord was not in vain.

evidence of His Divine Mission. How shall one gain a place in that kingdom, he seems to say, which both John the Baptizer and you are proclaiming. Our Lord's reply was one that astonished the inquirer beyond measure, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." Nicodemus was as blind to the spiritual life of our Lord's words [JOHN vi. 63] as the Jews had been before, and saw only the dead letter, replying, How is it possible for a man to begin life again in this manner?¹ Upon this our Lord repeated His words in an explanatory form, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." A few weeks before John the Baptist had spoken of Christ as One Who should baptize with the Holy Ghost, and these words of our Lord appear to have carried on the idea, though still in a prophetic sense, for a while, to the *manner* in which this Baptism was to be effected, by *washing with water*, and to the *result* which would follow, *an entrance into new life*.

There is nothing to shew that the disciples were not present at this interview between their Master and Nicodemus; and they, as well as he, may have received now their first knowledge of the way in which other disciples were to be admitted to the spiritual kingdom which Christ was about to form on earth, and of the spiritual benefit which was to accompany that admission. John had baptized with water to repentance, Christ was to baptize with the Holy Spirit to grace. But whether the disciples thus received instruction or not, the narrative of this interview follows naturally upon that of the re-creation of water at the marriage feast, setting forth our Lord's work of re-creation in a still higher sense. As the Holy Spirit moved upon the face of the waters and brought life to an inanimate world, so the Holy Spirit, by means of water, endows the soul with spiritual life in the Kingdom of God. [JOHN iii. 1-8.]

In the end of His discourse with Nicodemus, our Lord shewed him that He was revealing these things to him as

¹ Those who explain our Lord's words and acts, as if He built all He did and said on the Judaism which He found current, have invented a baptism of proselytes earlier than the baptism of John, and

have attached to the invention a much later opinion of the Jews, that proselytes received at their baptism a new soul. The answer of Nicodemus shews that he had never heard of such a thing.

One Who was much more than "a teacher come from God." For when Nicodemus asked, "How can these things be?" instead of shewing him "how," Jesus gave him to understand that "these things" were to be received in faith on the assertion of "the Son of Man, Which is in Heaven,"¹ and Who, as God, knows both what "earthly things" belong to the mystery of salvation in the church below, and also what "heavenly things" to the mystery of the glorified church above. And when He had thus revealed His Divine Nature, He also gave a prophetic intimation of the manner in which, as God and Man, He would work out "the great mystery of godliness" by being "lifted up," or crucified, for the salvation of mankind [JOHN iii. 9-15].

§ *Our Lord baptizing by the hands of His disciples.*

"After these things"—perhaps at the end of April—when some time had been spent by our Lord and His disciples in Jerusalem, He left the Holy City and went into the open country near Jordan, and there He "tarried," remaining until the end of November [JOHN iv. 35], with those disciples, "and baptized." This was what His first miracle and His first discourse led up to: and although, according to the manner of Holy Scripture, a very few words are used in stating the fact, yet its importance is evident by the incidental notice of the multitudes that came to our Lord's Baptism: the Pharisees "heard that Jesus made and baptized more disciples than John" [JOHN iv. 1]. This was according to John the Baptist's own declaration when he was told that Jesus was baptizing, "He must increase, but I must decrease;" and in the last view that we get of the Herald Prophet we see him still pointing to the Lamb of God, to Whom is assigned no limited ministry like his own, but one that will have no bounds or end, "for God giveth not the Spirit by measure" to Him in Whom "dwelleth all the fulness of the Godhead bodily" [JOHN iii. 22-36].

The nature of this Baptism of our Lord was doubtless of the high spiritual kind which He had referred to in His discourse with Nicodemus. He did not administer it

¹ The "WHICH IS" here is a mode of expressing the Divine Nature of Christ by reference to the Divine

Name "I AM." Compare EXOD. v. 14; REV. i. 4; xi. 17; xvi. 5; and especially JOHN viii. 58; xviii. 5.

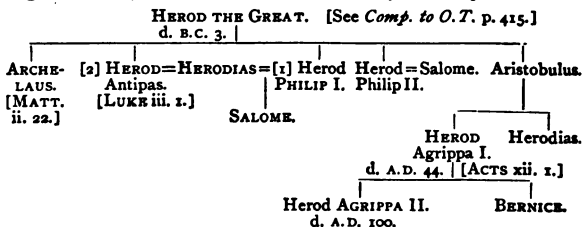
personally, but by the hands of His disciples [JOHN iv. 1], and it was probably not administered with any form of words, for He Himself, the Personal Word of God, was present. But St. John the Baptist's language about the illimitable gift of the Holy Spirit to the human nature of Christ, shews that he knew this Baptism to be such as our Lord had spoken of, a new birth of water and of the Spirit: and the close association of Christ's words and acts in St. John the Evangelist's Gospel shew that he also knew that this was the case. Already the disciples were doing "in the land of Judæa," with the blessing of His immediate Presence and as His servants and deputies, what He afterwards commanded them to do "in all the world," not in His Name alone, but in the Name of the Holy Trinity.

To what extent this Baptism of our Lord was carried is not stated in the Gospel, but it is reasonable to think that it was used on other occasions as well as in the beginning of His Ministry, though no further mention is made of Baptism until just before His Ascension.

§ *Jesus at the Well of Samaria.*

It was not long after John the Baptist had said "I must decrease," that he was apprehended and imprisoned by Herod Antipas¹ [MATT. iv. 12; MARK i. 14]. The reason of his imprisonment is given by St. Matthew and St. Mark in the subsequent account of his death. On some occasion John had reprov'd Herod for living with Hero-

¹ HEROD. It will be useful here to give a table by which the relationship of the several princes named Herod may be made plain:—



It will thus be seen that Herodias married first her uncle Philip I., and secondly her uncle and brother-

in-law Herod Antipas. Salome, daughter of Herodias by Philip I., married her uncle Philip II.

dias, the wife of his brother Philip, as if she had been his own wife : and Herodias thus having her woman's hatred aroused, took a woman's vengeance, by persuading Herod to imprison the prophet in the castle of Machærus.¹ She would also "have killed him, but she could not, for Herod feared John, knowing that he was a just man and an holy." He also "feared the multitude, because they counted him as a prophet" [MATT. xiv. 3-5 ; MARK vi. 17-20]. In spite of the hatred of Herodias, therefore, and of her desire for vengeance, St. John Baptist's life was spared for more than a year and a half, although he was kept in prison during all that time.

The continued imprisonment of St. John seems to have suggested to the Sanhedrim an opportunity for getting rid of Jesus also, Whose Ministry they heard of as enlisting during that six or seven months even more followers than that of the Baptist had done [JOHN iv. 1]. But when Jesus knew of their plottings, He removed Himself out of their reach, because His hour was not yet come, and left Judæa for Galilee. On this occasion He turned westward from the Jordan road (which the Jews generally used for the purpose of avoiding the Samaritan country), and struck across towards Shechem or SYCHAR, in the very heart of Samaria. This was a town about half-way between Jerusalem and Nazareth, lying in the narrow valley, not a furlong wide, which separates the hills Ebal and Gerizim, the Mount of Blessing and the Mount of Cursing. It was at that time the principal town of Samaria, and was doubtless highly regarded by that mixed nation as a place which gave them an important association with the primitive history of Israel. Outside of its south-eastern suburb was the Well of Jacob, which is still to be seen at about a mile's distance from the present town.²

To an outlying suburb of this place came Jesus and His disciples about six o'clock in the evening : and He being weary (for He took human nature with its physical weakness), sat down in His weariness on the wall of the

¹ Josephus says that Herod imprisoned John the Baptist because he feared that his great influence with the people might give him power and inclination to raise a rebellion [JOSEPH. *Antiq.* 18, v. 2].

² SHECHEM was the place where

God first appeared to Abraham in the promised land [GEN. xii. 6]; the first encampment of Jacob after he had entered that land on his return from his twenty-one years' absence in Padan-aram; where also he erected the first public altar to the

well, to rest while His disciples went into the adjacent streets to buy food. Sunset was the "time that women go out to draw water" [GEN. xxiv. 11], and a Samaritan woman came to the well for the purpose of doing so while Jesus sat there alone. He asked her for water. The request shews that Christ's human nature was susceptible of human wants as well as human weakness, and that He Who said "I thirst" upon the Cross, and "Give Me to drink" at the well of Jacob, condescended to be one of our brethren in respect to the ordinary necessities of our being. But what struck the woman with surprise, was that a Jew should ask for a drink of water from a Samaritan, whose very touch of the vessel which contained it an ordinary Jew would have considered a defilement.¹ But our Lord revealed to her that He was no ordinary Jew, but One Who could give Living Water, Who was a Discerner of the lives and thoughts of men, Who had come to establish a religion in which Jew and Samaritan should be one. And when He had led her to speak of that Messiah Who was expected by the Samaritans as well as by the Jews, He proclaimed Himself fully to her, saying, "I that speak unto thee am He" [JOHN iv. 5-26]. She was already more than half convinced of the glad tidings; and in her gladness she ran hastily back to the town, bidding the men in the streets to come and see whether this were not indeed the Messiah.

God of Israel [GEN. xxxiii. 18]; and where he purchased his first footing in the land. In the same place the people were assembled by Joshua for the great national ceremony by which the Israelites renewed their covenant with God [JOSH. viii. 32-35], as had been directed by Moses; and it was also a place of peculiar interest to all Hebrews, for it was there that Joseph was buried after being carried for forty years in the wilderness. The modern name is NABLOUS, i.e. Neapolis, the "new city."

For a description of Jacob's well, see *Comp. O. T.* p. 80, n. 2.

¹ SAMARITANS. After the destruction of the kingdom of Israel, the country of the ten tribes was partly repopled by the forced immigration of persons from various heathen nations. But this mixed people was

afterwards joined by many of the persecuted Jews, and perhaps by some returned Israelites, and thus the Samaritans claimed at last to be of Israelitish blood, and spoke of "our father Jacob," and of "our fathers" who "worshipped in this mountain" in the days of Joshua. [*Comp. O. T.* p. 398.] There is no reason to think that they refused to hold intercourse with Jews, but the Jews held them in such abhorrence that they would "have no dealings with" them. They shewed towards them the same bitter spirit which modern Jews, when their interests and position will allow them to do so, shew towards Christians. An Eastern Jew will throw away the whole of a vessel of water which he has just bought if he notices that a Christian has but looked at it, or crossed it with his shadow.

And as a crowd of them ran back with her to the well, Jesus pointed them out to His returned disciples as part of that great Harvest the gathering in of which was the object of His Mission. He had been athirst, He had doubtless been an-hungered too, but He hungered and thirsted most after the souls of men ; and the fulfilment of His Father's Will in their salvation satisfied Him beyond all earthly food. [JOHN iv. 26-38.]

Many of the Samaritans of that city—and it was a place of 10,000 or 12,000 inhabitants—believed on Jesus because of the woman's declaration "He told me all that ever I did ;" but when at their entreaty our Lord had remained two days at Sychar, they had heard His own gracious words, and were able to declare their convictions, grounded on their own knowledge, "This is indeed the Christ, the Saviour of the world" [JOHN iv. 39-42].

BEGINNING OF OUR LORD'S MINISTRY IN GALILEE.

During portions of the next three, or perhaps nearly four, months, one at the end of the year 27 and the others in the beginning of the year 28, our Lord carried on His ministrations in Galilee, where He ministered during about a year and three quarters altogether.¹ There He was about to become an example, in the place of His thirty years' abode, of what His whole Ministry was an example, in respect to the Jewish nation, "That a prophet hath no honour in his own country" [JOHN iv. 44 ; LUKE iv. 24] ; for not of Nazareth or the Galileans alone, but of all the ancient people of God, it was written by St. John in after days, "He came unto His own, and His own received Him not" [JOHN i. 11].

But when He first re-entered Galilee, the Galileans received Him on account of the miracles which they had seen Him work at Jerusalem at the Passover seven months before, of which however there is no notice in the Gospels beyond the two incidental remarks respecting them at the end of the second chapter of St. John and in this place [JOHN iv. 45]. The unrecorded miracles of our Lord were far more in number, it is evident, than those that are recorded.

¹ From about Dec. 1, A.D. 27, to Sept. 1, A.D. 29.

§ *The Miracle of healing the Nobleman's son.*

It was soon known that Jesus had returned to Galilee, and when He halted at Cana, a certain nobleman["a kingly person"], either of Herod's family or belonging to his court,¹ came to Him from Capernaum, beseeching Him that He would go down thither to heal his son, who was at the point of death from "fever," a name which seems to be used in the Gospels for the fiery diseases now known to us as typhus and typhoid fevers. From the manner in which our Lord received the nobleman's request, it seems to have been made in a spirit of which He did not approve. Perhaps the nobleman urged his case with the same thoughts that Naaman had when he went to Elisha. But our Lord's reply was spoken to the faithlessness of the Jews in general, not of the nobleman alone: "Except ye see signs and wonders, ye will not believe." It had the effect of drawing out the afflicted father's faith; for though he still said, "Come down," yet as soon as Jesus gave him to understand that He could heal the lad even at a distance, saying, "Go thy way; thy son liveth," he at once believed our Lord's word, and though it was seven in the evening, began to return home "down" the long hilly roads to the coast of the Lake. He journeyed on, hour after hour, trusting in the word of Christ; and when his servants met him half-way on the next day, his faith was rewarded by the intelligence that his son was recovered, and that not only had he "begun to amend" at the time when Jesus spoke the words of healing, but at that very time, seven o'clock in the evening, the fever entirely "left him." Then "himself believed, and his whole house" [JOHN iv. 45-54].

This was a second manifestation of Christ's glory as God, for it was evident to all that the case was one past human skill; and that as the cure was a miraculous one, so only Divine Power could have effected it in that instantaneous manner and while the Person Who wrought the miracle was at many miles' distance from the person on whom it was wrought.

From this time St. John says nothing further of our

¹ Another of Herod's court officers was a recipient of the mercy of the Good Physician, namely Chuza, the Steward of the Household, whose

wife Joanna was cured of some disease, or restored from the condition of a demoniac, by our Lord. [LUKE viii. 3.]

Lord's Ministry in Galilee. St. Luke begins his account of all our Lord's ministrations with His subsequent rejection at Nazareth, St. Matthew and St. Mark with His ministrations at Capernaum. Yet it is evident that much took place after the healing of the nobleman's son, and before the visit of Jesus to Nazareth, of which there is no record. St. Luke speaks of His return from Jerusalem to Galilee being "in the power of the Spirit," and says that "He taught in their synagogues." Our Lord Himself also refers to miracles wrought during that interval in Capernaum [LUKE iv. 23]: and St. Luke says generally that "there went out a fame of Him through all the region round about," and that He was "glorified of all" [LUKE iv. 14, 15]. This seems to give a further illustration of what has been mentioned before, that although so much has come down to us respecting our Lord's work and words, it is but little compared with what is left unrecorded.

§ Jesus rejected at Nazareth.

In the course of these Galilean ministrations Jesus "came to Nazareth, where He had been brought up," coming now not as a private man, but as the Teacher and Wonder-worker Who was accustomed to proclaim Himself as the Messiah. The people of Nazareth had heard of Him and His works, but it does not seem as if they had recognized in the Jesus Whose fame was so spread abroad a townsman of their own; and the quiet life of simple industry which He had led there may well have prevented Him from being known to any large number of His neighbours. Hence, when He came to the place afterwards identified with Him so closely that He was called "Jesus of Nazareth," coming as He did with a band of selected disciples, and with a train of followers such as gave to His progresses an appearance of prophetic state, the Nazarenes received Him at first as if He had hitherto been a stranger to their town.

This was probably the reason why the ruler of the synagogue selected Jesus to be Reader and Teacher on the following sabbath day. It was our Lord's custom to frequent the synagogues, wherever He was, upon the only day in the week in which they were open, because in them was the only public recognition of the national religion which was made away from the Temple at Jerusalem, and

because the people went to them for the express purpose of hearing the Scriptures read, and of being taught out of them. Appearing thus in the synagogue of Nazareth as a distinguished Rabbi, it was not likely that any one else would be chosen that day to speak to the people assembled there.¹

Thus it was that the ruler of the synagogue sent to Jesus the "roll of a book" which contained the books of the Prophets. It was a long roll, made of many skins of parchment fastened together, on which the words of the prophets were written in narrow upright columns. The appointed sabbath day lessons came in regular succession from the right end to the left end of the long sheet, and as a portion was read it was rolled up on the right hand roller, another portion being unrolled from the left hand roller. In this way it happened that, when one roller was taken in each hand and the two hands separated a little way to open it, the "book opened" at the appointed place, the lesson for the day. "When" our Lord therefore "had opened the book, He found" the appointed lesson for that sabbath, beginning with the first verse of the 61st chapter of Isaiah, as the divisions occur in our arrangement of the Bible, and going on further for a length which is not specified.

It was a wonderful word of prophecy respecting the Messiah, proclaiming Him to be anointed with the Spirit of the Lord to proclaim glad tidings to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to set at liberty those who were bruised, to proclaim the acceptable, or great Jubilee² year of the Lord. These opening words of the lesson our Lord took for the text of His discourse, and when—after He had reverently brought the two rollers of the book together again, and given it to the minister—the eyes of all in the crowded place were "fastened upon Him" with eager expectation, He made to them that clear proclamation of Himself which He was always ready to make to honest inquirers. That very day they saw the fulfilment of Isaiah's prophecy, for He Himself was the Christ,

¹ In the same way SS. Paul and Barnabas were called upon by the rulers of the synagogue at Antioch in Pisidia. "After the reading of the Law and the Prophets, the rulers of

ing, Ye men and brethren, if ye have any word of exhortation for the people say on" [ACTS xiii. 15].

² See the account of the Jubilee year in Lev. xxv.

anointed in the Incarnation and at His Baptism with the Spirit of the Lord, and coming to offer to the people of Nazareth, as He had offered to others, all the blessings which flowed from His Divine Presence to those who received Him. [LUKE iv. 16-21.]

The "words of grace" which fell from Him of Whom another prophet had said, "Full of grace are Thy lips, because God hath blessed Thee for ever" [PS. xlv. 2], were such as to command the admiration of all who were present. But some of them suddenly recognized Him as a humble townsman of their own, One so insignificant among them that they spoke of Him not by His own Name but by that of His supposed father. Immediately the contemptuous spirit of these provincial townspeople was aroused against a Teacher of such humble origin. "Is not this Joseph's son?" and we can see behind these words such thoughts as "How dare He set Himself up to teach us? How dare He proclaim Himself to be the Messiah?" Our Lord deals gently with such thoughts, and suggests to them that they should rather be asking Him to work such miracles among them as they had heard of His doing in Capernaum. But He adds that this was not what they would do: it would be with them as it always had been, "Verily I say unto you, No prophet is accepted in his own country," and then God sends him to another country. There were many widows in Israel in Elijah's days and the time of the dreadful three years' famine, but Israel rejected Elijah, and he was sent to the widow of Zarephath, a *Sidonian* city: there were many lepers in Israel in Elisha's days, yet it was not they, but Naaman the *Syrian* who came to him to be healed. [LUKE iv. 23-27.]

These declarations of our Lord were understood by His hearers in the sense in which they were intended, and in which subsequent events proved them to be strictly true, that Gentiles would receive Messiah, and have enough faith in Him to draw out His Divine Power and Blessing, but that His own would receive Him not. And as afterwards, when St. Paul told the Jews in the Temple that God had said to him, "Depart, for I will send thee far hence to the Gentiles," that "they gave him audience to this word," and then clamoured for his death [ACTS xxii. 22], so now, the mention of the Gentiles in connection with the Messiah filled the people of Nazareth with jealous fury, and "all . . .

rose up, and thrust Jesus out of the city, and led Him unto the brow of the hill whereon their city was" at that time "built, that they might cast Him down headlong." But His time was not yet come, and therefore they were not able to carry out their murderous intention : for "He, passing through the midst of them, went His way." As on another occasion at Jerusalem, when the Jews took up stones to stone Him, "He hid Himself, and went out of the Temple, going through the midst of them" [JOHN viii. 59]; making His human nature invisible to those who would not see His Divine Nature. [LUKE iv. 28, 30.]

He does not appear to have visited Nazareth again, although He ministered in the district round about a year afterwards. But leaving the place which He would gladly have illuminated with His presence, He went down to Capernaum, and this became His home and the centre of His Galilean ministrations for the future. Hence He afterwards spoke of it as Capernaum which had been "exalted to Heaven" [MATT. xi. 23 ; LUKE x. 15] by His Divine Presence.

OUR LORD'S MIRACLES OF HEALING.

At Capernaum St. Matthew begins first to record the ministrations of Christ, saying that He "dwelt" there, and that His abode in the town was a fulfilment of the prophecy of Isaiah, that "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" [ISA. ix. 1, 2]. These words, doubtless, related to Galilee in general, and not to Capernaum only, for His teaching was heard, and His miracles seen, in many other places during those few months. [MATT. iv. 13-16.]

It seems indeed to have been a time when His loving hands wrought a vast number of miracles for the alleviation of bodily miseries, and when He acted up fully to the title of "Physician" which He had recently assumed in the synagogue of Nazareth. St. Matthew states, that while He went about teaching in the synagogues and preaching the good tidings of the Kingdom that had come He was also "healing all manner of sickness and all manner of disease among the people." St. Mark mentions particularly that He "cast out devils" [MARK i. 39] : and St. Matthew, after speaking of the numbers of sick people

that were taken with divers diseases and torments who were brought to Him, also specifies particularly "those which were possessed with devils, and those which were lunatic, and those that had the palsy," and adds that "He healed them."

The time when these ministrations of the Good Physician in the district around His Galilean home took place was during the latter part of the three months between the end of November A.D. 27, when He left Nazareth and went down to dwell at Capernaum, and the beginning of March A.D. 28, when He began a slow progress towards Jerusalem for the purpose of being present at the Passover, which began on March 29th. At the beginning of this Ministry an account is given of a demoniac who was healed in the synagogue at Capernaum : at the end of it an account of the paralytic who was let down through the roof of a house at Capernaum. Between these two there are notices of the cure of Peter's wife's mother, and of a leper who was healed by the touch of Christ on His descent from preaching the Sermon on the Mount. As these four cases represent four principal kinds of miracles of healing wrought by our Lord, this will be a convenient place to notice them, and other miracles of similar kinds.

§ 1. *The healing of Demoniacs.*

These were persons over whom evil spirits had obtained such power that they had almost entirely lost control of themselves, so that they were said to be "possessed of" the "devils" or demons, to "have devils," to be persons "with unclean spirits." This affliction of human nature was very prevalent in our Lord's time among the Jews, but was not peculiar either to the Jewish nation or to the time of our Lord : and the reason of its greater prevalence then may have been that the power of "Beelzebub, the prince of the devils," was exerted to its fullest extent in the endeavour to oppose and thwart His work.

"*The man which had the spirit of an unclean devil*" in the synagogue at Capernaum is the first respecting whose cure a particular narrative is given in the Gospel. His presence in the synagogue on the sabbath—the first sabbath of our Lord's Galilean Ministry—shews that he did not usually exhibit any violence of act or word : and

perhaps there was so much good left in him,—even though his own sins had doubtless brought him into the power of the unclean spirit,—that he used to go to the synagogue in the hope that he should thus be defended in some degree from his enemy. But as soon as the Lord and Conqueror of Satan appeared in the synagogue the evil spirit raged with hatred and fear, and the man whom he possessed had no longer any control over his own voice or actions. He “cried out with a loud voice, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee Who Thou art, the Holy One of God.” A similar acknowledgment of our Lord was made on other occasions. Thus, not long after this occasion, “devils also came out of many, crying out, and saying, Thou art Christ, the Son of God . . . for they knew that He was Christ” [LUKE iv. 41]. This acknowledgment of the Lord’s Divine Nature shews the truth of the words of St. James, “The devils also believe and tremble” [JAMES ii. 19]. Then Jesus exercised His Divine authority over the servant of that Adversary whom himself He had overcome in the Temptation, and “rebuked” the evil spirit, saying, “Hold thy peace, and come out of him.” Upon this there followed a final struggle for continued possession, and the man was cast down with violence on the ground, and “torn,” but successful resistance to Christ was impossible, and after that last effort the devil came out of the man, and “hurt him” no more. [MARK i. 21-28; LUKE iv. 33-37.]

The Gadarene demoniacs are the next of the four instances of our Lord’s power over the possessed which are recorded in detail, the time at which this miracle was wrought being about nine months later than the preceding one.

Christ had crossed over the Sea of Galilee to “the country of the Gergesenes” and “Gadarenes,”¹ and was immediately met by “two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.” One of these is, for some reason which is not evident, brought prominently forward in the Gospel narratives, though two are mentioned by St. Matthew as coming to our Lord: and of him it is mentioned by St.

¹ GERGASA was a town about half way up the eastern shore of the Lake, and GADARA, the chief town

of PERZEA, was six or seven miles to the south-east of the Lake’s lowest point.

Mark and St. Luke that he wore no clothes, that he would not stay in any house, but only among the tombs, that he cut himself with stones, that his muscular strength was so great that he could pluck asunder and break to pieces the chains and fetters with which they often bound him, and that no man could tame him. [MATT. viii. 28; MARK v. 1-4; LUKE viii. 26, 27.] These are the characteristics of madness in its most extreme and dreadful form, but St. LUKE, who was a physician, and is thus exact in describing such cases, attributes them to the influence of the "unclean spirit," saying, that "oftentimes it had caught him," and that "he was driven of the devil into the wilderness" [LUKE viii. 29]; thus clearly distinguishing the personality of the man himself from that of the devil who had taken possession of him.

In this case, as in the others, the Divine Nature and authority of our Lord was instantly acknowledged by the evil spirit: "When he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the Most High God?" And when Jesus commanded him to come out of the man, he cried with a piteous prayer, "I adjure Thee by God, that Thou torment me not; art Thou come hither to torment us before the time?" For the one evil spirit was accompanied by many others, so that when Jesus asked him "What is thy name?" the reply was, "Legion, for we are many." It was a case perhaps in which an evil spirit had already been driven out, and having been as it were invited back to the sinful man by a house swept and garnished, but yet unoccupied by good, had taken "with him seven other spirits more wicked than himself," and returned to be a still greater torment than before [LUKE xi. 26]. A still further acknowledgment of Christ's power was also made by them. They had pleaded that the time appointed for the final punishment of evil spirits was not yet come, and yet they feared that it was about to be inflicted on them, so they prayed that Jesus would not send them from the earth "away out of the country," that "He would not command them to go into the deep" or bottomless pit prepared for the devil and his angels; and as a herd of 2000 swine were feeding on the neighbouring downs, they besought Jesus that they might still be possessed of animal bodies, if they were only those of swine. But the granting of this prayer seems to have brought about the

misery which they so dreaded, for though the man could resist them and struggle with them long, the swine were instantly maddened to their own destruction; they ran violently down a steep cliff into the sea and were drowned, the evil spirits being thus left to themselves again, without any bodily link to unite them to hated mankind. [MATT. viii. 29-32; MARK v. 6-13; LUKE viii. 30-33.]

The daughter of the Syro-Phœnician woman is the third case which is told at length: but no further particulars are given respecting her than that she was "grievously vexed with a devil," having "an unclean spirit;" and that when our Lord said to her mother, "The devil is gone out of thy daughter," she went home to her house to find "the devil gone out, and her daughter laid on the bed," being "made whole from that very hour." In this case the possessed person was not brought into the Presence of Christ, but was dispossessed by His Almighty Word even at a distance. [MATT. xv. 21-28; MARK vii. 24-30.]

The lunatic child is the fourth whose cure is narrated; the miracle taking place immediately after our Lord's Transfiguration. He is described as lunatic¹ and sore vexed, oftentimes falling into the fire, and oft into the water, foaming, gnashing with his teeth, being torn and bruised, and pining away. These are the symptoms of epilepsy and madness, but are distinctly associated with the presence in the child of a "foul," "deaf," and "dumb spirit" by our Lord, *Who would speak the truth, and nothing but the truth*, as well as by the Evangelists and the father, who might possibly have been mistaken, or might have described the case according to popular notions.

In this case the evil spirit made no oral confession of our Lord's Divine Nature, and it is expressly called "Thou dumb and deaf spirit" by our Lord, and from the father's address, "Master, I have brought unto Thee my son, which hath a dumb spirit," it appears as if the youth was unable to speak. But the same violence as in other cases was shewn immediately on realizing the presence of Jesus, for

¹ The word "lunatic" is now generally used as a rather milder word than "madman," but meaning neither more nor less. The proper meaning of the word is, however, one who is affected at the changes of the moon; it being an ancient opinion, and one

still maintained respecting some cases by some medical men, that insane persons are at those times liable to an access of their malady. "Lunatics" are also mentioned as among those whom our Lord healed by St. Matthew [iv. 24].

"straightway, as he was yet a coming, the spirit tare him, and threw him down, and he fell on the ground, and wallowed, foaming." [MARK ix. 20 ; LUKE ix. 42.]

In this case also there was the final struggle of the evil spirit to retain his hold upon his victim. When the exorcising words of Jesus were spoken, "I charge thee, come out of him, and enter no more into him," the "spirit cried," with the inarticulate yell of a dumb person in fear and pain, "and rent him sore, and came out of him." But the struggle had been so violent and so virulent that the youth seemed dead, some of the standers-by saying without doubt "He is dead." Probably such was indeed the case : but as the evil spirit could not finally resist the command of Jesus, so his last murderous vengeance was thwarted by the Lord of life, for He took the youth "by the hand, and lifted him up ; and he arose" with a new-born life.

§ 2. *The healing of persons in Fever.*

It is incidentally mentioned respecting *the nobleman's son*, who was the first object of Christ's healing power, that the hopeless malady from which he suffered was fever ; "Yesterday at the seventh hour the fever left him" [JOHN iv. 52]. This miracle was wrought by our Lord on a youth who was dying at Capernaum, while He Himself was halting at Cana on His way thither. [See p. 66.]

Peter's wife's mother was a second instance of the Good Physician's power and mercy. Our Lord had arrived at Capernaum not many days after He had healed the nobleman's son, and "dwelt" there for some time. Then He began His Galilean Ministry by teaching in the synagogue of the town on the sabbath day, after which He went home with Simon Peter to eat bread in His disciple's house. There He was told that Simon's wife's mother was "struck down with a great fever," and they besought Him that He would exercise towards her the healing power which He had already manifested to others.

From the two cases of fever occurring in the same town and about the same time, it seems probable that the fever was of a contagious or infectious nature, and the term "great fever" was used by Galen, who lived a short time after St. Luke, to signify what is now known as typhus fever. There is scarcely any disease among the many

that afflict human nature which is so completely beyond the power of the physician's skill. "Experience has proved that fever of this kind cannot be cut short, and that it will run a certain course for days or weeks, and endure in spite of the best treatment. Patients are liable to relapse, and recover slowly. There is no specific medicine for its cure. . . . In vain did physicians then, as now, attempt to remove, or sometimes even to moderate, that scourge of our race; the hidden nature of which still merits the description of the Psalmist, who is believed by some good authorities to have referred to that class of diseases when he wrote of 'the pestilence that walketh in darkness.'"¹

The earnest entreaty of those about the sick woman shew that the fever was at its height, or at least that there were none of those signs of approaching recovery which would have raised their spirits, and made them think rather of a not distant restoration to health than of an illness which seemed already to belong to the past. They "besought Him for her," like those who have "given over" a sick person, and say "all human skill is useless now." Yet in that hopeless case, where, if recovery took place at all, it must be the work of many weeks, the Good Physician had but to will the cure and it was effected. He entered the room where the fever-stricken lay stretched out in utter prostration, stood over her, and rebuked the fever, touched her hand, and took hold of it, and raised her up, and the fever left her, and she arose and ministered unto them. She who, at the best, would have been but a weakly convalescent after many weary days and nights, was now instantaneously restored to perfect health, and able to go busily about the household duties of a hospitable matron. [MATT. viii. 14-17; MARK i. 29-34; LUKE iv. 38-41.]

§ 3. *The cleansing of Lepers.*

The third kind of incurable and hopeless bodily infirmities over which the Good Physician began to manifest His Divine Power during His early ministration in Galilee was leprosy. Very little is really known about this disease beyond the fact that it was a white eruption of

¹ Belcher on our Lord's Miracles of Healing, p. 22. This admirable book explains this class of our Lord's

miracles from a physician's point of view.

the skin, which was sometimes, if not always, accompanied by very loathsome features—such as made men speak not of *healing* a leper, but *cleansing* him—and which could be communicated to other persons under particular circumstances, though not contagious in the ordinary sense.* It evidently disfigured the sufferer, and made his appearance repulsive : perhaps the ghastliness of a snow-white face and hair among people whose ordinary colour is a dark brown would even strike horror into those who saw it, just as, among ourselves, does the weird blue colour of a person whose skin has been dyed by the sun through the internal administration of silver in the form in which it is used for photography.

But there was a mystery about the disease of leprosy which has not been explained in Holy Scripture, and which there is little likelihood of being explained otherwise. It was regarded by the Jews with awe, as a disease Divinely appropriated as a means of punishment. Thus "Miriam became leprous, white as snow," as a punishment for rebellion [NUMB. xii. 10] : thus Gehazi went out "a leper as white as snow" from the presence of Elisha as a punishment for receiving gifts from Naaman as a payment for his miraculous cure [2 KINGS v. 27]. And as the disease was a visible means of Divine punishment, so it was only by the finger of God that it could be removed from the sufferer : as when "Moses cried unto the Lord, Heal her now, O God, I beseech Thee" [NUMB. xii. 13] ; or as when the king of Israel exclaimed, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ?" [2 KINGS v. 7.]

Thus leprosy was not dealt with as an ordinary disease, but special provisions were made respecting it in the Divine Law given to the Jews. Any person supposed to be afflicted with it was inspected by the priest—"brought unto Aaron the priest, or one of his sons the priests"—and if, according to rules given by God, it was determined that "the plague of leprosy was upon him," then "his clothes shall be rent and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, Unclean. . . . He shall dwell alone, without the camp shall his dwelling be" [LEV. xiii. 2, 45, 46]. Thus of even

* It is by no means certain that the disease called leprosy in the middle ages, and which was brought

into England at the time of the Crusades, was the same as that spoken of in the Bible.

Azariah or Uzziah, a king of Judah, it is recorded that "the Lord smote the king" for an act of sacrilege, "so that he was a leper unto the day of his death, and dwelt in a several house," his son Jotham being appointed regent [2 KINGS xv. 5]. If however, in God's mercy, the plague of leprosy was removed from the leper, "he was brought to the priest" to be again inspected, special rules of inspection were to be observed "in the day of his cleansing," and three special sacrifices were to be offered as a trespass-offering, a sin-offering, and a burnt-offering [LEV. xiv. 2, 10-20], as a recognition that the cure was wrought by the hand of God alone.

It was in the instantaneous removal of this terrible, and otherwise incurable, scourge of God that our Lord's Divine Power of healing was twice manifested; first during His early Galilean Ministry, about February A.D. 28; and again towards the close of His Ministry, about December A.D. 29.

"*A man full of leprosy*" came to our Lord "when He was in a certain city," and "seeing Jesus, fell on his face, and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." To an ordinary person it would have been a ceremonial defilement, and would, perhaps, have brought danger of contagion to have come into contact with a man "full of" leprosy, but the healing hand of the Good Physician could not be defiled, nor the Holy One troubled with corruption; and "Jesus" therefore, "moved with compassion, put forth His hand and touched" the leper, and at the same time signified the Divine Power by which the sacramental touch was accompanied, "saying, I will; be thou clean." Then without any delay, "as soon as He had spoken," the Divine Will was accomplished, and "the leprosy departed from him, and he was cleansed," being directed to go to the priest and make his offering, that so the fact of his perfect cleansing might be confirmed. [MATT. viii. 2-4; MARK i. 40-45; LUKE v. 12-16.]

"*Ten men that were lepers*" received a similar instantaneous cure, even without the sacramental touch of the Divine hand, on the later occasion.² They met the Lord

² There was probably no bond of association between these ten men but that arising out of their common exclusion from society. So in the

time of Elisha "there were four leprous men at the entering in of the gate of Samaria" [2 KINGS vii. 3].

as He was drawing near to a certain village, and "stood afar off," as warning those who approached by the bitter confession "Unclean! Unclean!" and from a distance "they lifted up their voices and said, Jesus, Master, have mercy on us." In this case He did not draw near and touch them, but gave them the simple command, "Go shew yourselves to the priests," a direction which did not interpose any visible means, as when Elisha bade Naaman wash seven times in Jordan, but only tested their obedience. Even this was enough, however, for their obedience was a test of their faith, and their faith made them fit objects for the Will of God to work a miracle upon, and so "it came to pass that, as they went, they were cleansed." One only of the ten, and he a Samaritan, and thus a "stranger" to the chosen people of God, returned to give glory to God by worshipping his Divine Healer, and to him the Lord revealed the manner in which he had been tested by saying, "Arise, go thy way, thy faith hath made thee whole" [LUKE xvii. 12-19].

§ 4. *The healing of Paralytics.*

Another incurable disease, which was instantaneously cured by our Lord, was palsy, or paralysis. Great numbers of persons suffering from it appear to have been blessed with His healing word, and the five cases which are recorded particularly represent the chief forms in which this affliction shews itself.

The bed-ridden paralytic, "borne of four," is the first of these, and his cure was among the miracles which our Lord wrought during His first circuit of Galilee.

Jesus had returned to Capernaum,—called "His own city" when Nazareth had rejected Him,—after some of His ministrations in Galilee, and as soon as His presence in the house of His disciple Peter or of His Mother Mary was known, the people crowded together in such a manner to hear His gracious words, "that there was no room to receive them, no, not so much as about the door." To this crowded house "a man sick of the palsy" was brought by his compassionate friends, "and they sought means to bring him in, and to lay him before Him." But the afflicted man was so utterly prostrated that four men carried him on a bed, or "stretcher." In his case the paralysis seems to have taken that form in which every

muscle of voluntary motion is so relaxed that the limbs are totally unstrung, limp and powerless, and the person becomes utterly helpless, able to move neither hand nor foot, although the internal organs still move by involuntary action, the heart beating and the lungs breathing. There was no pushing through the crowd with such an utterly helpless man, nor could they carry him in upon his bed: but with a determination which shewed their faith in the power of the Good Physician as well as their compassion towards the sufferer, they carried the latter up the outside stair to the flat roof of the house, and there taking off part of the tiles, they broke up the rafters on which the tiles had rested, and let down the bed whereon the sick of the palsy lay, "into the midst" of the assembled crowd "before Jesus."

The first words of the Healer to the palsy-stricken man were words of healing for his soul, "Son, be of good cheer; thy sins be forgiven thee,"—singularly blessed words, in which there is no reproach for past sin, but a gladdening "be of good cheer" accompanying the full absolution. But the words seem also to go home to the man's conscience, and to shew that as the affliction had brought about such a penitence as made him capable of being pardoned, so it had been brought on by sin in the first instance, as is not unfrequently the case with paralysis. The absolution was also spoken as a trial of the faith of those assembled around Jesus. Some of them were Scribes, men learned in the Levitical law, and "they said within themselves, this man blasphemeth, for who can forgive sins but God only?" and He thus claims to be God as well as man. But though their thoughts never reached their lips, Jesus "perceived" them, charged them with thinking "evil" of Him, and gave them a proof that He was indeed God as well as man. For whether is it easier, He asks them, to forgive a sinner or to heal a paralytic; are not each the work of God? And that they may know He has power to forgive sins on earth as God, He exhibits His healing power as God to them by saying to the paralyzed and helpless man, "Arise, and take up thy bed, and go thy way into thine house." The word of healing was no sooner spoken than the man, who the moment before could not stir a single muscle, was able to do as he was bidden; "and immediately he rose up before them, took that up whereon he lay," "and

departed to his own house, glorifying God." [MATT. ix. 2-7 ; MARK ii. 3-12 ; LUKE v. 18-25.]

The man with the withered right hand is the next case of a paralytic whose restoration is recorded, and it occurred shortly after the preceding one, and just before the preaching of the Sermon on the Mount.

This miracle, like the cure of the demoniac at Capernaum, was wrought by our Lord in the synagogue on the sabbath day. Some of the Pharisees had recently been cavilling at Him for permitting His disciples to rub out the ears of barley which they had plucked to satisfy their hunger on the sabbath, as if it were an unlawful labour, and on this occasion also "they watched Him, whether He would heal on the sabbath day, that they might find an accusation against Him."

The form of paralysis from which this man was suffering was similar to that which results from injury to a main artery or nerve of the hand or arm, by which the blood which nourishes, or the power which animates, the muscles, is cut off from them, so that the arm (if the whole limb is affected) becomes a shrivelled and useless limb of "skin and bone." As it was the right or working hand, it had probably been injured in the exercise of his trade.¹ The restoration of a withered hand like this by any human remedial process is impossible; and, if it were possible, would require the building up of new muscles by some very slow and gradual process before the member could again be brought into use. Our Lord effected the restoration by an act of re-creation instantaneously following His word. He commanded the man to "rise up and stand forth in the midst;" and when He had asked them the question whether it is lawful to do good on the sabbath days or to do evil, to save life or to kill, and "had looked round about on" the silenced cavillers "with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." [MATT. xii. 9-13; MARK iii. 1-5; LUKE vi. 6-11.]

The Centurion's servant is an instance of paralysis cured by our Lord, as He had cured the fever of the nobleman's son, without the sufferer being brought into His presence;

¹ The "dropped hand" of painters is well known, and arises from paralysis caused by constant contact

with the white lead used in paint. An Apocryphal Gospel calls this man a mason by trade.

and it occurred immediately before He left Capernaum for Jerusalem, at the time of the second Passover of the Ministry. It was distinguished also from the other cases by the fact that the sufferer was not only rendered helpless by the palsy, but that he was "grievously tormented" and "ready to die." The kind of paralysis indicated by the "torment" is that which consists not in the *relaxation* but the *contraction* of the muscles, a kind which is always attended with great pain, especially if accompanied by the terrible affliction called tetanus, of which lock-jaw is one symptom. Such a form of paralysis is described as attacking the wicked Alcimus, who was "plagued, and his enterprise hindered, for his mouth was stopped, and he was taken with a palsy," and "died at that time with great torment" [1 MACC. x. 55, 56]. The servant was dying in hopeless and incurable misery of pain.

The affliction was not too great, however, for the Good Physician's power. As soon as the prayer of the centurion was made known to Him, He said, "I will come and heal him." "But when He was now not far from the house, the centurion sent friends,"¹ to plead that he was unworthy of so great an honour as the Lord's Presence under his roof, and had not even thought himself worthy to come to the Lord (though St. Matthew represents that the messages were as entirely his own as if he had spoken them to Christ): "Speak the word only," he adds in his deep faith and humility, "and my servant shall be healed." Then the power of Christ was exercised without the use of any sacramental word or touch, and only the fact was announced, "As thou hast believed, so be it done unto thee;" and on the return of the messengers they found the convulsions and dreadful tension of the limbs gone, and the dying and agonized man perfectly restored—"healed in the selfsame hour." [MATT. viii. 5-13; LUKE vii. 1-10.]

The impotent man at Bethesda offers another example of the instantaneous cure of paralysis after it had lasted for more than half the length of an ordinary lifetime. In

¹ The centurion is spoken of by St. Matthew as being personally present with Christ, and by St. Luke as sending first elders of the Jews and then other friends. The explanation commonly given of this is, that it was not unusual for the Jews

to represent what was done by a person's express authority as being done by themselves. Thus St. Peter spoke of Judas "purchasing a field" with the thirty pieces of silver, although it was actually purchased by the Sanhedrim [ACTS i. 18].

this case it seems to have been what is commonly called the "shaking palsy," in which a person can feebly and uncertainly totter about very slowly and for a short time by the aid of crutches or sticks. The man had suffered from this "infirmity" for "thirty and eight years," had already been suffering from it for five years when He was born into the world Who was to renew his life. He had been waiting, perhaps during all those years, at the Pool of Bethesda,¹ in the north-east corner of Jerusalem, for the coming of an Angel, who was said at certain seasons to give such healing virtue for a moment to the water, that whoever first stepped into it was restored to health and strength, whatever his disease or infirmity. But the poor cripple could never be the first to step in, for there was always some one less infirm than himself, who was able to get into the water before him.

This weary waiting through so many long years for a cure that never came by his own act, is wonderfully contrasted with the instantaneous cure that came by the word of our Lord. As soon as the helpless man had told his history, "Jesus saith unto him, Rise, take up thy bed, and walk;" and at once the unstrung muscles received new vital energy, the infirm limbs were braced up to their natural work, "and immediately the man was made whole, and took up his bed and walked," so that shortly afterwards he is found in the Temple, to receive the warning of Him Who is Physician of souls as well as bodies, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" [JOHN v. 2-14].

The woman with a spirit of infirmity is the fifth illustration given of the many paralytics to whom our Lord restored their natural vitality and strength; the miracle being wrought on the sabbath day in one of the synagogues of Peræa, "beyond Jordan," during the last days of our Lord's ministrations.

The woman "had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Our Lord spoke of her condition as that of one whom "Satan had bound," and therefore the "spirit of infirmity" may mean that an actual minister of the Evil One had produced this result. But if so, doubtless the means which had been used was paralysis; and many persons must remember to have seen in the streets of

¹ Beth-Esda = The House of Mercy.

London, as the present writer has seen, a woman so bowed down by the relaxation of the muscles of the back, and the consequent tension on all the front muscles of the body, that, although she walked about apparently without distress, her head was bent down to her knees. In a case of that shocking description, the distortion, lasting for eighteen years, would necessarily *fix* all the parts of the body in their unnatural position so firmly, that only an act of re-creation could restore the sufferer to the ordinary form of a human being.

Such an act of re-creation it was which accompanied the sacramental words and touch of the Personal WORD, by Whom all things were made, and without Whom was not anything made that was made. "When Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God." The bonds of Satan were broken, the contracted muscles in front loosened and those at the back re-strung, the distorted spine was instantly straightened; and standing up as she had not stood before for eighteen years, the restored woman lifted up her hands in thankful praise to Him Whose Divine Hand had been laid upon her, and Whose re-creative word had said to her, "Thou art loosed from thine infirmity" [LUKE xiii. 10-17].

[A classified Table of our Lord's Miracles will be found at the end of Chapter IV.]

CHAPTER II.

The Second Year of our Lord's Ministry.

A.D. 28.

MATT. V—XIII.
LUKE V—IX. 6.

MARK I. 40—VI. 13.
JOHN V.

IT was in the early part of our Lord's first short but wonderful Ministry in Galilee, that He began to draw into a closer ministerial relation with Himself some of those whom He had previously called to be His disciples.

§ *The Ministerial Call of the Apostles.*

A year had now passed since our Lord had called Peter, Andrew, James, John, Philip, and Nathanael to be His disciples. Some of these had, perhaps, attended Him during the ministrations which He had carried on during those twelve months; some, perhaps, at one time, and some at another. But it is evident that the four first named of these six disciples were not at this time in constant attendance upon Him, for they were all engaged in their old occupation as fishermen on the Sea of Galilee. After some weeks, however, of His ministrations in Galilee, He prepared to summon around Him a chosen company of disciples, who should always be at hand to assist Him in His work, and to whom the continuation of that work should afterwards be committed.

The first step in the appointment of this chosen company of disciples was that of calling upon them to forsake their homes and their occupations, and to place themselves entirely at His disposal. St. Matthew and St. Mark describe this occurrence in general language, but St. Luke gives more details. Jesus was walking on the shore of the Sea of Galilee, or Lake of Gennesaret,¹ followed by a crowd of people, who "pressed upon Him to hear the Word of God," when He saw two empty fishing-boats belonging to His disciples Peter, Andrew, and the two sons of Zebedee. It was morning, and the disciples, with their fishing crews, were on the shore cleansing their nets after a night of fruitless labour. Entering into Simon Peter's ship, the Lord desired him to push off from the shore, that He might escape from the pressure of the people and yet be within hearing to teach them. Sitting thus in the large fishing-boat, while the rowers steadied it near the shore, He taught the people in a discourse which is not recorded. And when He had left off speaking, He bade Simon take the boat further out into the deeper part of the Lake, and there let down their nets for a draught.

¹ SEA OF GALILEE. This small inland sea, called also the Lake of Gennesaret, the Lake of Tiberias, and the Sea of Chinnereth, is an accumulation of the waters of the Jordan in a deep oval basin formed by the shelving down of the surrounding high lands, and is about

thirteen miles long by six miles broad. The north-western quarter of its circumference was the scene of many ministrations of our Lord; the town of Tiberias marking the southern extremity of the district, Capernaum and Chorazin the northern.

The future Apostle replied that he and his people had toiled all the night, the proper time for fishing, and had taken nothing, as if to intimate that there was still less likelihood of taking anything in the daylight, but he added, in words not altogether wanting in faith, "Nevertheless, at Thy word, I will let down the net." Then masters and men let down the net, and when they attempted to draw it up again the haul of fish was so great that the net brake. They made signals to Zebedee and his sons that they should bring their boat to help them, but even when this had been done the quantity of fish was so great that it overloaded both vessels, and they began to sink. Nevertheless they all reached the shore and landed the fish, when James and John returned to their boat and began to mend the broken nets.

But this miraculous draught of fishes had been a parable for the disciples. As soon as Simon Peter saw it, and that under its weight the boat began to sink, "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." 1. He reproached himself that he had thus been working for his own profit instead of following his Master. 2. He acknowledges that He Who had enlisted them as disciples so long ago is more than "Master" or "Rabbi," and confesses that He is the Lord Himself. 3. He declares in his self-abasement that he is not worthy to be a follower of One Whom he has followed with so little zeal: and as the faithful and humble centurion had said "I am not worthy that Thou shouldest come under my roof," so the faithful and humble Peter said "Depart from me; for I am a sinful man, O Lord." Our Lord's reply revealed to Peter the ministerial work to which he had been called, "Fear not, from henceforth thou shalt catch men." If all of them did not understand at once that the word was spoken to them as well as to Peter, it required only another "Follow Me" from our Lord to bring James and John, as well as Andrew and Peter, from their ships, which they left in the hands of Zebedee and the hired crews of fishermen, and, forsaking everything, all four from that time placed themselves altogether at the disposal of their Lord. [MATT. iv. 18-22; MARK i. 16-20; LUKE v. 1-11.]

Shortly after this (the Sermon on the Mount intervening) our Lord passed by the toll-house at Capernaum, where the duty on persons and goods was collected from

those who crossed the Lake. Sitting therein, "at the receipt of custom," was Levi the "publican"—or collector of *public* custom duty—afterwards known by the name of Matthew, and he also proved to be one of the number of those mysteriously selected by Christ for His little band of attendants. To him therefore, as to the others, the Lord said "Follow Me," and at once, without question, "he left all, rose up, and followed Him," preparing for Him also a great entertainment before finally sharing his Master's lot, as a means of displaying His glory to "a great company of publicans and others." [MATT. ix. 9-17; MARK ii. 13-22; LUKE v. 27-39.]

§ *The Ordination of twelve Disciples to be Apostles.*

A short time¹ after our Lord had called these five disciples to forsake their work as fishermen and become "fishers of men," He ordained them and seven others to be Apostles,² that is, attendants and messengers, to whom He might permanently intrust power and authority to act as His deputies.

When He was about thus to set them apart for this duty—probably about Epiphany A.D. 28—He left the shore of the Sea of Galilee, and "goeth up into a mountain," of no great height, about seven miles westward of Tiberias. On the summit of this hill—perhaps in one of the small prayer chapels or "proseuchæ" which were often placed on such hills—"He continued all night in prayer to God," His human nature being so perfectly like ours, that as it needed food and rest, so it needed prayer. But the long night of prayer on this occasion seems to have had special reference to those whom He was about to join with Himself in the work of opposing and destroying evil and the Evil One: and it was doubtless such a prayer as that of which He spoke on another occasion, when He told St. Peter "I have prayed for thee, that thy faith fail not" [LUKE xxii. 32]. When He had thus, in a way that they

¹ About a fortnight. On the first sabbath of His ministry at Capernaum He restored the demoniac [LUKE iv. 33]: on "the second sabbath after the first" He and His newly-called disciples were walking through the corn-fields [LUKE vi. 1]: on the third sabbath He restored the

man with a withered hand; and the ordination immediately followed [LUKE vi. 10, 12].

² APOSTLE is the Englished form of the Greek word *Apostolos*, the meaning of which is "one sent forth" as an ambassador, messenger, or deputy.

then knew not, prepared them for their work, He summoned to Him from the body of disciples who had accompanied Him those twelve hitherto unknown men, whose names were ever afterwards to be familiar to the Christian ear in all parts of the world: "Simon (whom He also named Peter), and Andrew his brother, James the son of Zebedee, and John his brother (and He surnamed them Boanerges, which is, the sons of thunder), Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon the Canaanite (called Zelotes), and Judas the brother of James, and Judas Iscariot, which also was the traitor."¹ [MARK iii. 13-19; LUKE vi. 12-16.] They were all Galilæans, and probably all of them men of so little education, that they might be called, as Peter and John were, "unlearned and ignorant men:" but in after years men were compelled to take "knowledge of them that they

¹ The following is the order in which the Apostles are named in the four lists of them which are given in the New Testament:—

	MATT. x. 2-4.	MARK iii. 16-19.	LUKE vi. 14-16.	ACTS i. 13.
1	Simon Peter			
2	Andrew	James	Andrew	James
3	James	John	James	John
4	John	Andrew	John	Andrew
5	Philip			
6	Bartholomew			Thomas
7	Thomas	Matthew		Bartholomew
8	Matthew	Thomas		Matthew
9	James the Less			
10	Lebbæus—Thaddæus [Jude]		Simon the Canaanite or Zelotes	
11	Simon the Canaanite		Jude [Lebbæus—Thaddæus]	
12	Judas Iscariot			Matthias

The first eleven were addressed as "Ye men of Galilee" by the Angels at the time of the Ascension [ACTS i. 11], and on the Day of Pentecost the people of Jerusalem said of them

and Matthias, "Behold, are not all these which speak Galilæans?" [ACTS ii. 7.] For further notices of them refer to the places pointed out under their names in the Index.

been with Jesus" [ACTS ii. 13], and that their want of human education had been more than neutralized by the supply of Divine Inspiration.

The objects for which the present ordination of the Apostles designated them were:—

- . That they should be with Him,
- . And that He might send them forth to preach,
- . And to have power to heal sicknesses, and to cast out devils.

Shortly afterwards our Lord conferred upon them power and authority over all devils, and to cure diseases, and sent them to preach the kingdom of God and to heal the sick" [LUKE ix. 1, 2].

Before He ascended up to Heaven He ordained them priests and bishops for the ordinary work of the Ministry, and for the continuation of it: and on the Day of Pentecost they were endowed with the gift of speaking foreign languages, that they might be qualified to minister to other nations as well as to their own.

Thus the chosen twelve were gradually led on from simple discipleship, until at Pentecost they were fully endowed with "power from on high" to act as the ministerial deputies of the Chief Pastor and Bishop of souls: and with each addition of supernatural gifts they received a fresh commission, beginning with temporary and local ministrations, and ending with "Go ye into all the world." And thus the first Ordination of the Apostles was *the beginning of the organisation of the "Kingdom of God,"* which had been declared to be at hand.

§ *The Sermon on the Mount.*

As soon as the twelve Apostles had been ordained as special and fixed attendants upon our Lord, "to be with Him," He led them down from the top of the hill to 'plain' [LUKE vi. 17], or level place, lower down, where a great multitude of people, out of all Judæa and Jerusalem, and from the sea coasts of Tyre and Sidon"—from places many miles away from the Mount of Beatitudes—had come "to hear Him, and to be healed of their diseases: and they that were vexed with unclean spirits." or were they disappointed; for the Evangelist adds the story of these many miracles in one emphatic sentence, And they were healed." It seems on this occasion as if

the Presence alone of the Divine Healer was enough to work these miracles, for no acts or words or other means are spoken of as being used by Him, but it is stated that "the whole multitude sought to touch Him : for there went virtue" [*virtus*=power] "out of Him, and healed them all" [LUKE vi. 18, 19]. So great was the throng that He and His disciples "could not so much as eat bread. And when His friends heard of it, they went out to lay hold on Him, for they said He is beside Himself" [MARK iii. 20, 21].

But this marvellous display of Divine power was a preparation for our Lord's great "Sermon on the Mount," which was to reveal to the multitudes the principles of that Christian Law which was to "fulfil" the typical law of Mount Sinai.

This discourse of our Lord is given at considerable length by St. Matthew, and in a much shorter form by St. Luke¹ [MATT. v. vi. vii. ; LUKE vi. 20-49], and some commentators have considered that the two Evangelists have reported similar words of our Lord that were spoken on two different occasions. St. Luke's account of them appears rather, however, to be a summary of the Sermon, or of portions of it, than an actual report of it, while that of St. Matthew has an appearance of completeness, as if it gave the actual words that our Lord used, without any omissions.

Hitherto, during the few weeks of His Galilæan ministrations, our Lord had taken up the work of St. John the Baptist, the subject of His teaching being condensed by St. Matthew into the form "Repent : for the Kingdom of Heaven is at hand" [MATT. iv. 17]; and by St. Mark into the words "The time is fulfilled, and the Kingdom of Heaven is at hand : repent ye, and believe the Gospel" [MARK i. 15]. Now He was actually organizing the Kingdom of Heaven, whose approach had been thus heralded.

As, therefore, around His own Person, the centre of the

¹ The correspondence of the two may be clearly seen by comparing them as follows:—

MATTHEW.	LUKE.
v. 1-12. Eight beatitudes.	Four beatitudes. . . vi. 20-23
v. 38-48. Law of love.	Four woes . . . 24-26
vii. 1-29. General precepts, and the final parable.	Law of love . . . 27-36
	Summary of general precepts, and the final parable 37-49

Kingdom and the fountain of its authority, our Lord had formed His Apostles into the first personal circle of those living eddies which were to extend to the margin of Time, so from Himself, as the Personal Word of God, were now to proceed the primary principles by which that Kingdom was to be governed during the whole time of its existence.

Thus the twelve Apostles represent a new Patriarchal starting-point for the tribes of the new Israel, and the Sermon on the Mount represents a new starting-point of Divine Law.

The Sermon on the Mount occupies, therefore, a very important place in the Gospel history. It is not, indeed, an exhaustive code of positive laws, although it is much more than a collection of holy maxims, but it is the original fountain of Christian morals, marking out by a distinct and definite revelation the transition from the Law of Nature and the Law of Sinai to the Law of Christ.

1. It teaches the full sense of the Divine Law previously given in the Ten Commandments. "Think not," said our Lord, "that I am come to destroy the Law, or the Prophets; I am not come to destroy but to fulfil"¹ [MATT. v. 17].
2. It proclaims the hollowness and falsity of Rabbinical traditions respecting the kind of obedience required by the Law, as given to the Jews. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Ye have heard that it was said by them of old time . . . but I say unto you . . ." [MATT. v. 21, 22].
3. It sets forth the general principles of the Law of God as they point to *perfect* holiness, making the discipline of Christian life to consist in the adaptation of those general principles to particular circumstances, and in the endeavour to go on towards the standard of perfection, though in its fulness it will be beyond human reach. "Be ye therefore merciful, as your Father also is merciful" [LUKE vi. 36]; "Be ye therefore perfect, even as your Father Which is in heaven is perfect" [MATT. v. 48].

¹ To "fulfil" does not here mean to bring to pass what has been predicted, but to "fill full," to "fill up," what has previously been sketched in outline. The word is used in a

similar sense in the Post-Communion of the Prayer Book, where we pray that "we may be fulfilled with Thy grace and heavenly benediction."

The *Eight Beatitudes* form the first section of our Lord's discourse, and in these He answers the inquiring thoughts of His Apostles and the multitudes by telling them what are the qualifications of those who are to become "blessed" by becoming members of the Kingdom which He has begun to organize. To the first and last of these beatitudes therefore He adds the words, "For theirs is the Kingdom of Heaven."

Those so qualified are [1] the poor, those who so accept poverty as to become "poor in spirit"; [2] mourners; [3] the meek; [4] they who hunger and thirst after righteousness; [5] the merciful; [6] the pure in heart; [7] the peacemakers; [8] those who suffer for righteousness' sake, and who by such suffering become the very salt of the earth, and the light of the world. Four only of these beatitudes, the 1st, 2nd, 4th, and 8th, are given by St. Luke, and he supplements the force of these by four corresponding "woes," which are not recorded by St. Matthew. [MATT. v. 1-16; LUKE vi. 20-26.]

His authority as Lawgiver is then declared by our Lord, and obedience to His commandments is set forth,—in answer to other silent thoughts of His disciples,—as the means by which His servants shall become great in His Kingdom [MATT. v. 17-19]: adding that such obedience to the Divine Law as was shewn and taught by the Scribes and Pharisees, a mere formal obedience to the letter of the Law without any regard to its spirit, would not qualify even for entrance into that Kingdom [MATT. v. 20]. And having thus declared His Divine Supremacy in His Kingdom, He goes on to lay down the principles of His moral law, as developed from that of the Decalogue, and as contrasted with Rabbinical interpretations of the Decalogue.

Thus our Lord gives the Gospel principles respecting the sixth commandment, which forbids sins of violence, and which the Scribes and Pharisees restricted entirely to a forbidding of actual murder [MATT. v. 21-26]: respecting the seventh commandment, which forbids sins of lust, and which bears on the law of marriage, equally corrupted by Rabbinical tradition [27-32]: respecting vows and oaths [33-37]: respecting retaliation of injuries [38-42], and love of even our enemies [43-48; LUKE vi. 27-36]. As regards all these our Lord lays down the principle that the spirit of the Divine Law must be obeyed as well

the letter, and that the *intention* of doing evil is a sin in if it is never carried on to the actual evil deed.

The rest of the Sermon is chiefly occupied with injunctions and injunctions respecting the Christian life. As guiding principles are laid down respecting almsgiving [MATT. vi. 1-4]; prayer,—the Lord's Prayer being first given as the model of all prayer [5-15]; and fasting [16-18]. These precepts are followed by others, warning how those who enter into the Kingdom of Heaven should look for heavenly riches [19-21], with singleness of heart [22, 23], since it is impossible to serve God faithfully if the heart is set upon the gains and interests of the world outside of Christ's Kingdom [24-34]. Then the law of Christian charity is set forth [MATT. vii. 1-5; LUKE 37-42]; injunctions are given respecting the reverent dispensation of God's spiritual gifts [MATT. vii. 6]; respecting faith in prayer [7-12]; and respecting careful walk in the narrow way of simple obedience [13, 14].

It concludes with a solemn warning respecting false teachers [MATT. vii. 15-23; LUKE vi. 43-45]; and the fable of the houses on the rock and the sands, as an illustration of the stability of those whose life is spent in obedience to the principles thus laid down, and the final doom which will fall upon the disobedient. [MATT. vii. 27; LUKE vi. 46, 49.]

'And it came to pass, when Jesus had ended these sayings, the people were astonished at His teaching: for He taught them as one having authority, and not as the scribes' [MATT. vii. 28, 29]: His word was manifestly that of the Lawgiver Himself, declaring His Divine authority with the self-assertion of One Who had a right to set aside all human law or interpretation of law, and to have an "I say unto you" to put forth His own as the only authoritative rule of morals.'

Our Lord's journey to the Second Passover of His Ministry.

After organizing His Kingdom by the ordination of the twelve Apostles, and proclaiming the principles of it in His Sermon on the Mount, our Lord returned for a short

For further illustration of our Lord's self-assertion, see "Christ's

Witness of Himself," the third section beyond.

time to Capernaum, healing a leper on the way [see page 78]. The only incident narrated in connexion with this short stay there is that of the miracle in which He healed the centurion's servant of paralysis [see page 81]. On "the day after" He left Capernaum, to proceed southward on His way to Jerusalem, and then occurred a more wonderful manifestation of His Divine Power than had yet been shewn : *the restoration of a dead man to life.*

The "city of Nain" was situated in the hill-country near Nazareth and Cana, and being about twenty miles south-west of Capernaum, was on the direct line of our Lord's route to Jerusalem, when taking the road through Samaria instead of that by the valley of the Jordan. Thus Nain would be at the end of the first day's journey ; and "when He came nigh to the gate of the city" it would be in the afternoon, that He might enter in and find a resting-place for the night.

But as He and His train of disciples drew near, they met a sad funeral procession on its way to some of the rock tombs that still mark the place on the side of the hill. It was not an ordinary funeral, but that of one who was "the only son of his mother, and she was a widow," and of one whose death had called together many mourners, for "much people of the city was with her." The poor bereaved woman was overwhelmed with her grief, "and when the Lord saw her He had compassion on her," thinking perhaps of the day that would come when His own widowed Mother would stand at the Cross and at the tomb, weeping for her only Son. Then He Who bore the griefs of His people and carried their sorrows, bade her "Weep not," and going forward, "touched the bier," with such a movement of command, that although no one could have known why any halt should be made, He was immediately obeyed, and "they that bare the bier stood still." Not in vain had Jesus said to the mourner "Weep not," for His Divine pity was joined to Divine power, and as soon as the Life-Giver had spoken the words, "Young man, I say unto thee, Arise," the hold of death was loosened, the spirit which had returned to God Who gave it was given once more by Him to the body, the powers of active life were at once restored, and "he that" had been "dead" for at least some hours "sat up and began to speak." The poor mother, who had wept for sorrow, may now well have wept for joy, as the Giver of

all gracious bounties "delivered him to her," again to be her stay and comfort. And as the empty bier was borne back to the city, the crowd followed Jesus with awe, declaring that a great Prophet had risen up among them, and speaking a higher truth than they were aware when they said, "God hath visited His people" [LUKE vii. 11-16].

The report of this wonderful event quickly spread from town to town and village to village, until it even reached John the Baptist in his prison at Machærus, far away to the east of the Dead Sea. The Herald of Christ well knew that this "increase" of His Divine glory by such manifestations was what he himself had been inspired to predict, but for the conviction of the disciples who told him these things, and to attach them to Christ instead of himself, he sent two of them with a message to his Master, "Art Thou He that should come, or look we for another?" In the same hour Jesus wrought many miracles before them, and then bade them carry to the Prophet their eyewitness of these miracles as the evidence of His Messiahship. Who could it be but the Messiah, when the words of Isaiah, which Jesus had read in the synagogue at Nazareth [ISA. xxxv. 5] as the proof of His Mission, were so completely fulfilled, "that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached?" [LUKE vii. 19-23.]

The result of this message of St. John Baptist seems to have been that his disciples very generally became the disciples of our Lord. When the messengers had departed, Jesus began to declare to the people the office of the Baptist as the herald of Himself; and having told them that although there had never been "a greater prophet than John the Baptist," yet the very "least in the Kingdom of God" was "greater than he," then those who had been baptized by John "justified God," acknowledging Jesus, as Israel had done in the days of old, when they had cried "The Lord He is the God, the Lord He is the God!" But the Pharisees and lawyers had not been prepared by the ministrations of the Baptist, and they "rejected the counsel of God against themselves." They had said of John "He hath a devil:" of Christ they said "Behold a gluttonous man and a winebibber, a friend of publicans and sinners," so utterly blind were some of them to the

evidence which the works of Christ gave in respect to Person and Mission.* [LUKE vii. 24-35.]

Our Lord appears to have remained at Nain for some time, to have been there long enough for reports of miracles to have reached John the Baptist, and for messengers to have come thence to Jesus. It appears to have been there also that Simon the Pharisee "dined with Him that He would eat with him. And He went to the Pharisee's house, and sat down to meat:" that is, partook of the repast offered Him, not literally sitting but in the usual position, reclining on His left side on a couch, with His unsandalled feet turned away from the table.

But although Simon had invited our Lord to his house, he did not shew Him those special signs of attentive hospitality which were customary when receiving persons of honour: there was no water to bathe His weary feet, no perfumed oil to anoint His head, no friendly words to bid Him welcome. It seems that the Pharisee offered a somewhat grudging hospitality, as if to a Friend whose popularity made it expedient to invite Him, whose company he did not care to have. Then the words of love which had been wanting on the part of Simon and his self-satisfied Pharisee, were supplied by a woman of the city, whose previous life had been such that, in the mild and gentle language of the Gospels, she is described as a "sinner." Hearing that Jesus was at the Pharisee's house, she came there; and, the supper-room being open to all who chose to come and see the Visitor, she came to the back of the table-couch on which Jesus was reclining, bending her head over His feet, as she knelt and hid her face for shame and penitence, a flood of tears besprinkling them. Then with her luxuriously long hair she dried them dry, and reverently kissed them: and afterwards anointed them (for she dare not anoint His head as the Pharisee did) with costly perfumed ointment which she had brought with her in a box of alabaster.

On seeing this the Pharisee's half-belief in his Visitor gave way, for he thought to himself that, if He had really been a prophet, He would have known that the woman

* Although these incidents and our Lord's words are almost identical with those which are narrated in the eleventh chapter of St. Mat-

thew, there seems some reason to think that the two narratives refer to two different occasions.

was one whom respectable people like himself would not allow to touch them. Jesus shewed that He was more than a prophet, for that even this unspoken thought was known to Him, and by way of rebuke to Simon and the other unloving Pharisees, He told the first of His parables which is recorded in the Gospels, the

PARABLE OF THE TWO DEBTORS.—In this our Lord taught that all are sinners, all debtors to God, as He taught us all to say "Forgive us our debts" [MATT. vi. 12], or "trespasses;" and that although one may have comparatively few transgressions on his conscience, like a debtor owing only "fifty pence," while another has many, like a debtor owing "five hundred pence," yet both are alike in one sense, that they "have nothing to pay." If God's debtors are to be released from their debts, it can only be by His "frankly" or "freely" forgiving them: and then, as Simon "supposed," and as the Lord said he had "rightly judged," those who are most conscious of the greatness of the forgiveness will have the deepest sense of their forgiveness, and the deepest love for Him Who forgave them: those whose penitence has made them bow down lowest at the feet of Christ in self-abasement will know most of the heart of their Lord. Thus our Lord teaches, that while all are sinners, the sinner who is coldly satisfied with himself because he owes but few debts to God, knows little of the love of God, while the greatest among sinners may be full of that love if they have been the greatest among penitents.

When He had thus justified Wisdom of all her children, He fulfilled His other recent words, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest" [MATT. xi. 28], by giving full absolution to the woman that had been a sinner with the words, "Thy sins are forgiven thee . . . go in peace" [LUKE vii. 36-50].

OUR LORD AT JERUSALEM FOR THE SECOND PASSOVER OF HIS MINISTRY.

No further incidents are narrated of the journey from Galilee, and after the supper at Nain our Lord is next shewn to us at Jerusalem at the time of the Passover.

Coming thither by the eastern side of the valley of the Jordan, the usual route for the Jews, He approached the Holy City on the side which looks towards the Mount of

Olives ; and thus, entering its walls by the Sheep-gate, came to the *Pool of Bethesda* [*i.e.* of the *House of Mercy*]. Here He found a great multitude of persons suffering under all forms of chronic disease, and waiting for the day when, year by year, an Angel came to give a temporary healing power to the water of the pool. One of these was a paralytic of thirty-eight years' standing, who had waited for years to seize the favourable moment for stepping into the pool, but had always been forestalled by others less infirm than himself. His case was a notorious one, and yet no one had shewn him pity enough to help him into the healing waters : but the Good Physician was more compassionate than man and more powerful than angel, and at His word the man was healed. [JOHN v. 1-9. See page 82.]

§ *Christ's Teaching respecting the Sabbath.*

This miracle was wrought on the sabbath day, and the man having, at the bidding of our Lord, "taken up his bed," a poor mattress, and rolled it up to carry it home, had done that which the hair-splitting Jewish teachers considered to be a transgression of the Fourth Commandment [JOHN v. 10]. They also persecuted Jesus, and sought to slay Him, because He had done this work of healing on the sabbath day, that also being in their narrow view a breach of the commandment.

Similar charges of breaking the sabbath were brought against our Lord when His disciples plucked ears of corn [LUKE vi. 1-5], when He healed the man with the withered hand [LUKE vi. 6-11], the woman with the spirit of infirmity [LUKE xiii. 10-16], the man with the dropsy [LUKE xiv. 1-6], and the man who had been born blind [JOHN ix. 16].

Our Lord met each of these charges as they were made by sententious sayings, which at once silenced the objectors, though they did not turn them from their evil intentions : and by putting His sayings together, we may see that He laid down three broad principles respecting the sabbath, which shew the position that it was to hold in the Christian system.

1. *He claimed a Divine authority*, asserting that His work was one work with that of the Father, and that thus it was impossible for any work which He did to be other-

wise than good [JOHN v. 17]. Further, He declared that, as the Son of Man, not less than as God, He was Lord of the sabbath day, and thus foreshadowed the change that was coming, when the old sabbath of the Law would give place to the sabbath of the Gospel, that day of the Resurrection of which He was especially the Lord through His triumph over sin and death, and for the observance of which His words and acts were a law [MARK ii. 28].

2. *Works of necessity towards man* were declared to be lawful even on the sabbath, by the illustration of David and the shewbread, when a general law was made to give way to the necessity of man, and that which was separated for a special purpose as sacred food used for an ordinary purpose as common food [MARK ii. 26]. *Works of mercy towards man* were also declared to be lawful by His question, "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" [LUKE vi. 9].

3. *Works of necessity and mercy towards animals* are declared to be lawful on the sabbath by His questions respecting the watering of cattle [LUKE xiii. 15], and the ox or the ass fallen into a pit [LUKE xiv. 5; comp. DEUT. xxii. 1-4].

Thus we may draw the conclusion that, as works of necessity and mercy towards men and animals were lawful even upon the sabbath day of the Old Dispensation, respecting which God had made so strict a law, they are also lawful on that day which the Lord of the Sabbath has made His own. And, extending these principles into practical life, it will be found that they sanction the pursuit of many professions, trades, and occupations which minister to the actual necessities of mankind, or which mercifully alleviate its sufferings. Christian good sense will further indicate that such employment on the Lord's day should not be carried on for mere gain, and that it should not be permitted to interfere more than is really necessary with the duties of Divine worship and the blessing of rest from labour.

THE MINISTRY IN GALILEE RESUMED.

The miracle wrought at the Pool of Bethesda and the following discourse of our Lord are all that we know respecting this visit to Jerusalem. But as the Jews sought to kill Him on account of His supposed breach of the

law respecting the sabbath, it is probable that He the city at once, His time being not yet come, and turned to Galilee. There, it is said by St. Luke, "He throughout every city and village, preaching and she the glad tidings of the kingdom of God : and the tv were with Him,"—condescending to be supported as by the loving care of those who had been brought of misery by His Divine power. [LUKE viii. 1-3.]

And again, as the Lord went through the crowded cot of Galilee, a multitude of people followed Him, to the benefit of His healing word or touch. Day by as He passed along, they brought out their sick afflicted; and so many as well as so wonderful wen mighty works that He did, that the fame of them spre Jerusalem, and a deputation of the Sanhedrim was to gain information respecting them. But the str blindness which possessed the rulers of the Jews preve them from recognizing the hand of God in all that did; and their hard, perverse minds attributed to chief of evil spirits the power which Jesus exercise casting out devils. It was then that our Lord uti that memorable warning about calling the work of the work of Satan : and the warning was cast in prop terms, which shewed that it was given no less for the to come than for that immediate occasion—"He that blaspheme against the Holy Ghost hath never forgive but is in danger of eternal damnation : because," add Mark, "they said, He hath an unclean spirit" [MAR 22-30]. They are words that have made many a so tremble, and some to despair : but those who tremb them are little likely to have fallen into the sin so ter condemned : and the real "sin against the Holy Gl is that which is similar to the sin of the Scribes condemned, that of scorning the supernatural wor God on the souls of men, and reviling His Sacraments.¹

At this time, as well as on some other occasions Blessed Virgin and her relatives endeavoured to

¹ There is serious danger of such blasphemy in the language which is used by those who speak of the "soul-destroying doctrine of Baptismal Regeneration," or who use opprobrious terms respecting the "Mass." As regards the latter, it

must be remembered that the bration of the Holy Sacram Latin, and with ceremonies s to many, is yet a perfectly tr valid celebration of it, so far Presence of Christ is brought Altar by the words of consecr

Jesus away from the crowd, through which they could not penetrate to get near Him. But when some that were around Him passed on their message, saying, "Behold, Thy mother and Thy brethren without seek Thee," He turned the thoughts of all from earthly relationship to the privilege of being made the children of God through union with the Son of God by His ministrations. "Behold My mother and My brethren!" He said, looking round on the crowd about Him; "for whosoever shall do the will of God, My Father Which is in Heaven, the same is My brother, and sister, and mother." [MARK iii. 31-35; *comp.* MATT. xii. 50.]

Soon after the incidents thus slightly, and yet so forcibly, sketched in the Gospels, our Lord is found again at the Sea of Galilee, speaking from one of the fishing-boats to a great multitude that stood on the beach. That part of His teaching which has come down to us consists of four parables respecting the growth and spread of His Kingdom, and with these He seems to have wound up for a time His ministrations in Galilee.

THE PARABLE OF THE SOWER was probably spoken at a time when sowers were in view, walking from end to end of a field, with their baskets in front of them, and spreading the seed corn on either side of their path as they went: for Jesus seems often to have taken Nature for His text, and given a heavenly meaning to that which naturally belonged only to earth. And so, from this ordinary operation going on near to the crowded shore, He raises their thoughts to the supernatural work of God, and made the sower and his seed a parable to set forth the Mission of Christ in founding the Kingdom throughout the field of the world. The seed which is sown is none other than that of which the Lord said, "Except a Corn of Wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" [JOHN xii. 24], that is, the Incarnate Word of God. Different portions of the field represent in parable characteristic types of churches, in all of which alike the Word of God was sown, but with very various results. One would be as the wayside, where the soil did not even receive into itself the seed which was cast upon it: a sowing like that made by St. Paul among the Jews of Antioch in Pisidia [ACTS xiii. 51], or those at Rome [ACTS xxviii. 28], when the Apostle found all his words of no avail, and shook off the dust of

his feet, saying, "Henceforth we go to the Gentiles." The ground was like a hard beaten road, which had been trodden down by the world, and never broken up for receiving the WORD of God : and as soon as that WORD was made known, then came the Adversary and snatched it away out of the hearts of the hearers, lest they should believe and be saved. Another field of Apostolic labour was as rocky ground, which received gladly the good tidings of a Saviour, but in which the seed was so slightly held by the thin soil, that the heat of persecution scorched it up immediately, and those who had seemed ready to do anything for Christ were "offended,"—they found Him a stumblingblock to their ease and safety,—and fell away again to their old heathenism. Another field of Apostolic labour was as ground full of the seeds of thorns, worldly habits of money-getting, or amusement, or licentiousness, such as characterized ancient cities like Ephesus. The good seed of the WORD was not rejected by such people, but when the time of harvest came it was found that the thorns had grown up with the corn, and that the deep-rooted worldly habits had got the better of the godly impulses, so that empty husks alone stood upon the choked up wheat stalks. But the Teacher by parables did not leave His Apostles and other hearers with these hopeless pictures only of the work of the sower. There was yet another part of the field of the world, the wide land which had been ploughed, and cleared of stones and weeds, and on this ground the WORD of God would be sown, in good hope that neither indifference, nor the trials of affliction and persecution, nor the cares of worldliness, would hinder its growth. On such ground, whether of churches at large or of individual hearts, the good WORD of God would germinate and grow and develope into the full ear of corn, "the fulness of the measure of the stature of Christ." It was a parable spoken to all, every heart being in itself a field for the reception of the Kingdom of God : but it was spoken to the Apostles with a further meaning, because to them was soon to be intrusted the work of going forth to sow. [MATT. xiii. 3-23 ; MARK iv. 1-20 ; LUKE viii. 4-15.]

THE PARABLE OF THE SEED GROWING SECRETLY was spoken to the Apostles and a few who stood round Him, as had been the exposition of the parable of the Sower. It was intended to set forth the imperceptible but most sure

growth of the Church by the Providence of God, if they did their appointed work of putting the seed into the ground. When the husbandman has sown his seed, he sleeps by night and rises by day, doing his work without anxiety, because he knows that the seed will grow up, though he knows not how. And so were the first founders of the Church to go into the world, with the assurance that the Divine Power would follow up their human labour, and that the Church would go on growing and extending in a marvellous manner, until that day when the Son of Man, Who was the Sower, shall thrust in His sickle and reap, for the harvest of the earth is ripe. [MARK iv. 26-29; *comp.* REV. xiv. 15.]

THE PARABLE OF THE MUSTARD SEED is one of the same class as the two preceding, and was also spoken to the future Evangelizers of the world. In this case, however, the idea is not that of a multitude of seeds growing up into a multitude of plants, but of one very small seed growing into a large and branching tree. Although not actually the least of all seeds, yet among Eastern nations the mustard seed is proverbial as the type of what is very minute, so that they express such littleness by the saying, "As small as a grain of mustard seed." And although with us the mustard plant is a low herb of a few inches height only, in the East it is known to grow eight or nine feet high, even when wild, and is probably of still larger size when carefully cultivated.¹ The vast development from so small a nucleus (and we ourselves may see the same in the tobacco plant) is used by our Lord as a parable of the development of the Catholic Church of all ages and in all places from the one small nucleus of His Person. And as the unity of every part of a tree is complete, all the branches being connected with the stem and the root, so the various branches of the Church which have sprung from the one Seed all grow, and are all bound, in one common life, though they spread far asunder and have no other means of uniting together. [MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.]

THE PARABLE OF THE LIGHTED CANDLE was used by our Lord in the Sermon on the Mount [MATT. v. 15], as

¹ This is the case with the true mustard [*Sinapis Nigra*]. There is an actual tree, about twenty-five feet high [*Salvadora persica*], which is called the Mustard tree [*Khardal*],

and used as such by the modern Arabs; but the seed is much larger than that of the herb mustard, and it is not now found in Galilee.

well as on this occasion, and its evident application the work which He was about to do in sending forth Apostles—humble men of Galilee—to become the conspicuous men that the world has ever known. illuminated them with the new hallowed fire of the Spirit, that they might become “the light of the world, a light not to burn in secret places, but to “shine before men,” to the glory of their Heavenly Father in their earthly kingdom. [MARK iv. 21 ; LUKE viii. 16.]

These parables having been spoken, the next that we hear of our Lord is that He went to the south-east coast of the Sea of Galilee, “the country of the Gadarenes or “Gergesenes,” Gadara and Gergesa being adjacent to it in the district of Decapolis, or the Ten Cities. After the storm on the way, He was met by the demoniac who was so terribly possessed with devils that he gave his name as “Legion” [see page 73]. When the Lord cast out these evil spirits, He permitted them to enter the herd of swine to their destruction. Strangely enough when the people of Gadara saw “the man out of whom the devils had departed sitting at the feet of Jesus, clothed and in his right mind,” their fear led them to desire the absence of the Saviour instead of His presence, and “besought Him to depart from them.” It was a feeble prayer ; but, as if to shew that even an Almighty Saviour cannot save souls unwilling to be saved, Jesus entered again the boat by which He had crossed the sea, and returned to the other side, landing at Capernaum, where the people were waiting for Him, and gladly received Him. [MATT. viii. 23-34 ; MARK iv. 35—v. 21 ; LUKE viii. 22-40.]

He had scarcely landed when the ruler of the synagogue named Jairus, came to beseech His aid for a dying child twelve years of age ; and as He compassionately turned towards the ruler's house, a poor woman who had suffered all those years from a painful malady was cured by touching His garment, virtue [*Lat.* “virtus”], or Divine Power, going forth from His Person to co-operate with her faith and heal her. He bade her “go in peace,” as He spoke the words a messenger came to tell Jairus that his daughter was dead. Jesus bade him “fear not, believe only, and she shall be made whole :” and he went forward still until He stood in the house, where the householders and weepers were making already their clamorous noise.

conventional mourning. Jesus bade them cease their weeping, for though the maiden was dead as far as human power could affect her, she was but sleeping to Him Whose Voice could awake even from the tomb. But when they scorned His words, He exercised His authority by putting them all out, and suffering none to enter the chamber of death with Him but Jairus and his wife, and the three Apostles who were His special attendants, and who were afterwards with Him at His Transfiguration and His Agony. Then, at His word, the mourning is turned into joy. As her mother had often awoken the child with the words "Talitha cumi," so the tender words sound again in ears that had seemed deaf for ever; and as He said "Maid, arise," her spirit came again at the bidding of Him Who first gave it, and she arose straightway. But though life was restored to the child by a miracle, it was to be preserved by ordinary means, and so "He commanded to give her meat." [MATT. ix. 1-26; MARK v. 21-43; LUKE viii. 40-56.]

§ *The temporary Mission of the Apostles.*

Jesus now went about the villages of "His own country," the district westward of the Sea of Galilee, "teaching in their synagogues, preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people." Multitudes still followed Him, and as He saw them "scattered abroad as sheep having no shepherd," He bade His disciples pray that the Lord of the harvest of souls would send forth labourers to gather it in, and He prepared to fulfil their prayer by sending them to gather the first-fruits. [MATT. ix. 36-38.]

The mission on which our Lord thus sent the Apostles was one of a temporary character, and not such a mission as they received after His Resurrection and Ascension. It was a trial of their faith, for they were sent to act without their Master; but they soon had evidence that His Power, if not His Presence, was with them, by the miracles which they were able to do in His Name.

The instructions with which their Master prepared them for their work are given [MATT. x.], but no details of the work itself. They were probably away from Him for many weeks, returning shortly after the death of St. John

the Baptist [MARK vi. 30-32 ; LUKE ix. 10]. But while they were away,—perhaps during the last three months of one year and the first three months of the next,—“they went through the towns, preaching the Gospel, and healing everywhere” [LUKE ix. 6]: “They preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them” [MARK vi. 12, 13]. It was a most important work, and the results of it must have been very wonderful; but, like the greater part of Christ’s own marvellous works, it is passed over almost without notice in the Gospel narrative.

Meanwhile, Jesus Himself went also to teach and to preach in their cities [MATT. xi. 1]. He had, doubtless, others to attend Him while the Apostles were absent; and as He had sent the Apostolic band forth in one direction, so He Himself went in another, to spend His time in His never-wearying labour of well-doing.

CHAPTER III.

The Third Year of our Lord’s Ministry.

A.D. 29.

MATT. XIV. 1—XX. 16. MARK VI. 14—X. 31.
LUKE IX. 7—XVIII. 30. JOHN VI. 1—X. 42.

THERE is no notice in the Gospels of the events which occurred during the first three months of the third year of our Lord’s Ministry. About a fortnight after they came to an end was the beginning of the third Passover of the Ministry [Apr. 14th, A.D. 29], and it seems to have been shortly before the Passover [JOHN vi. 4] that the disciples of St. John the Baptist brought to Jesus the intelligence of his martyrdom [MATT. xiv. 12]. At the same time His own Apostles returned from the mission on which they had been employed for some months, and He retired with them privately by sea into a desert place belonging to Bethsaida, which stood at the north-east end of the Sea of Galilee. [LUKE ix. 10.]

§ The Miracle of Feeding the Five Thousand.

But neither his desire of retirement for Himself under the human pressure of sorrow for St. John's death, nor His desire of rest for the Apostles after their labours [MARK vi. 31], could be carried out : for the multitudes saw Him departing, and "ran afoot thither out of their cities, and outwent them, and came together unto Him" [MARK vi. 33], and were waiting for Jesus when He landed from the boat. There they remained with Him, listening to His gracious teaching, and bringing their sick to Him to be healed, for three days ; and so intent were they upon His words, or so fascinated by His Presence, that they stayed on until all their provisions had been consumed, and as the hours wore on they began to feel the pinching of hunger.

It was a great multitude, five thousand men, and at least as many women and children [MATT. xiv. 21], equal in number to the population of a good sized town ; and as it seemed impossible to provide them with food, the disciples besought Jesus that He would use His authority and send them away to seek for lodging and food. But the Master gave His disciples the strange answer, that they need not send them away, but give them to eat. They replied that this was impossible unless they should go and buy bread for them [LUKE ix. 13]. Upon this our Lord turned to Philip (who perhaps at that time kept the common fund, or "bag," out of which the Lord and His Apostles were supported day by day), and said, "Whence shall we buy bread that these may eat?" not asking the question for information, "for He Himself knew what He would do," but to test the Apostle's faith. Philip replied that two hundred pennyworth of bread even would not suffice to provide an morsel for each ; and it is hardly likely the Apostles had so much money in store. In reality 200 pence—each Roman penny worth eight of ours—would then, as now, have purchased about 900 pounds of bread, and this would have divided into portions weighing $1\frac{1}{2}$ ounce only for each person, far too little to satisfy the hunger of people who were fasting. Meanwhile the other Apostles had been enquiring among the multitude around them, and had discovered a lad who still carried a small hand basket, in which were five barley cakes and two small fishes, enough perhaps for six or seven people to make a mode-

rate meal from. Doubtless the Providence of God had caused these to be preserved, even in the midst of a hungry crowd, for the purpose of manifesting the power of Christ. He Who "knew what He would do" knew of their existence before He was told, but willed thus to draw out His Apostles, for the more confirmation of their faith, and that their faith might co-operate with His power.

When the Lord had thus prepared His Apostles for the miracle, He commanded them to make the people sit down upon the grass in an orderly manner, by ranks of hundreds and fifties, as an army in the field might sit down under arms to a meal, that thus none should be overlooked in the distribution of the food. Then [1] the five loaves and the two fishes were placed in the hands of Jesus, an oblation of the gifts which He Himself had given. [2] And when He had received the oblation, He looked up to heaven, to signify that the Father was working with the Son, and "blessed" them with that special "giving of thanks" which is elsewhere only spoken of in association with the Holy Eucharist.¹ [3] As soon as He had done this, He distributed the food to the Apostles, His eucharistization of it having endowed it with new capacities, by which it should increase and multiply in their hands. [4] The faith of the Apostles had been so confirmed, that they had no hesitation in going forth to feed thousands with a handful of food, and their faith was rewarded by seeing it grow under their eyes, so that each barley cake of a few ounces in weight became bread weighing many hundreds of pounds.² [5] And so bountiful was the Creator, that as He had provided the wine in superabundance at the marriage-feast, so here also the very fragments that "remained over and above," after the thousands of people had eaten a full meal from the five barley loaves and two fishes, amounted to so much as filled twelve of their family baskets. [MATT.

¹ The full force of the Greek word "eucharistēsas" which is here used cannot be given in English, but the English reader may save himself from taking too low a view of our Lord's act of benediction by remembering that it is precisely the same word as is used in Matt. xxvi. 27, Mark xiv. 27, and Luke xxii. 19.

² Sixteen ounces of bread is not an excessive quantity for a very

hungry person to eat, and hence the five thousand men, besides women and children, are not likely to have been "filled" with less than 10,000 pounds weight. But this amounts to four tons and a half; and we may estimate that each barley loaf, as it was distributed, was increased and multiplied into what, if it had been gathered together, would have been a waggon-load of bread.

xiv. 13-21 ; MARK vi. 33-44 ; LUKE ix. 11-17 ; JOHN vi. 1-14.]

The miracle thus wrought by our Lord was at once associated by the people with the miraculous daily provision of manna for a multitude of their forefathers more than a hundred times as large every day during forty years. This association of ideas brought to their mind the last words of Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" [DEUT. xviii. 15]; and concluding that He Who could thus repeat the marvellous miracle of feeding a multitude in the wilderness was indeed the Prophet so promised, they desired to proclaim the freedom of their nation, and make Jesus their King, in opposition to the Roman power which held them in subjection. Even His disciples were led to join in the cry of the multitude, so that towards night Jesus sent them to their boat to go to Capernaum, while He remained to quiet and dismiss the excited people, for His "kingdom" was "not of this world."

Being, after a time, left altogether alone, He went higher up into the mountain, there to pray through the night. But towards morning, "in the fourth watch of the night," that is, between three and six o'clock, His omniscient eye "saw" His disciples "toiling in rowing" in the midst of a stormy sea and against a contrary wind, and after eight or nine hours of such toil, only three or four miles from the shore they had left. To comfort them with His Presence, He followed them across the sea, superseding His ordinary natural laws by a higher or supernatural law, and "walking on the sea." At first the disciples were terrified, believing that it was a spirit and not a natural body which they saw coming towards them. But at the voice of Jesus saying "It is I," or I AM, "be not afraid," their courage returned, and St. Peter's ardent disposition led him to beseech his Master that he might come to Him, yet not presuming to ask that he too might walk upon the water, but only that he might come at Christ's command. At the first he was able indeed to walk upon the water as his Master was doing, but fear of the storm around him soon overbalanced the simple faith which had made him trust wholly in that Master's command, and he began to sink. Then his cry went up like that of the Psalmist, "Save me, O God, for the waters

are come in let not the water-flood drown me, neither let the deep swallow me up" [PS. lxix. 2-15], and Jesus stretched forth His omnipotent hand to save him, saying, "O thou of little faith, wherefore didst thou doubt?" The miracle must often have recurred to the memory of the Apostles when they were walking through the midst of Jewish and heathen foes on "the waves of this troublesome world:" and the more so, since the miracle did not end in the saving of Peter; for they did no sooner take Jesus into the ship, than immediately their toil and their danger were over, and they were "at the haven where they would be." Till this happened they were filled with wonder, but did not see the full bearing of the supernatural act by which Jesus had come to them: but when they saw that they had reached the shore supernaturally also, then they "came and worshipped Him, saying, Of a truth Thou art the Son of God." [MATT. xiv. 22, 23; MARK vi. 45-52; JOHN vi. 15-21.]

The Lord and His Apostles landed from the boat in the early morning, and His landing was a signal for all the neighbourhood to flock round Him with their sick and infirm, that they might be healed by the Good Physician.

While He was engaged in this blessed work, He was discovered by a number of those whom He had fed in the wilderness: and their arrival led our Lord to expound to them in the synagogue at Capernaum the meaning of the miracle in a spiritual sense, that they might see more clearly the fact that His Kingdom was spiritual, and not of this world. An opportunity was given for this by the evident disappointment of those who had desired to make Him a King. As the Living Word pierced through them, discerning the very secrets of their hearts, and declaring to them that they must give up their desire for material benefits, and seek for spiritual ones, by believing on Him as One sent by God, some of them began even to cavil at the miracle of the five loaves, suggesting that it was not so much after all. Moses had fed their fathers with manna in the wilderness, what could Jesus do like that? What could He work to prove that He was indeed that Prophet that should come into the world?

Then our Lord declared to them Divine truths respecting the Incarnation of God the Son, and its life-giving power. Taking up their words, He told them that Moses

had not been the giver even of the manna, but that a far higher gift was given to them now by the same Divine Giver, the Father, even the True Bread from Heaven. At this declaration the hearts of some were warmed into faith, and they said, "Lord, evermore give us this Bread," an aspiration which He answered by the proclamation, "I am the Bread of Life," which was, in fact, an answer to their prayer. But others murmured at His words, especially at His declaration that He had come down from Heaven, and this led Him to make a still stronger assertion of the truth : "I am that Bread of Life. . . . This is the Bread Which cometh down from Heaven, that a man may eat thereof, and not die. I am the Living Bread Which came down from Heaven : if any man eat of this Bread, he shall live for ever : and the Bread that I will give is My Flesh, which I will give for the life of the world." These were startling words for those who thought that Jesus was "the son of Joseph," One "Whose father and mother" they knew, and they argued among themselves, "How can this Man give us His flesh to eat?" Our Lord replied to their arguments—though they were not spoken in His hearing—by still more striking, emphatic, and memorable words : "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life ; and I will raise him up at the last day. For My Flesh is Meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him. As the Living Father hath sent Me, and I live by the Father : so he that eateth Me, even he shall live by Me. This is that Bread Which came down from Heaven . . . he that eateth of this Bread shall live for ever." [JOHN vi. 33-58.]

This full declaration of truth not only caused the unbelieving Jews to murmur, but also many of the disciples. The saying was hard to understand and hard to receive : and perhaps the harder to receive because it could not be understood. But Jesus was giving them truth in a prophetic form, that is, in a form which would be revealed by the future, and the reception or non-reception of it was a test of their faith. Hence He went on to reveal to them what would eventually prove the key to all that He had said, but which was at present still more unintel-

ligible than all. "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before?" When the disciples heard Him afterwards say of the Holy Eucharist, "*This* is My Body" and "*This* is My Blood," they knew what His prophetic words had meant: and when they saw the Son of Man ascend to Heaven to "receive gifts for men" [Ps. lxxviii. 18; EPH. iv. 8], they understood that the full blessings of the Incarnation were to be sacramentally received on earth through the glorified Presence of the Incarnate Son of God in Heaven, and not through His visible Presence among them.

"From that time," we are told, "many of His disciples went back, and walked no more with Him." They had followed Him in the expectation that He would become a great Leader of the people in the sense that Moses had been; and that even if He refused to become their King, He would yet in some way restore the national greatness of the Jews. All this mystical talk was far away from the mark; they could not understand it, and so they did not care to receive it, laying themselves open to the just rebuke, "There are some of you that believe not." But when the unbelieving were gone, the unquestioning faith of those on whose faith that of the future world depended shone out more brightly, and the touching question of their Master, "Will ye also go away?" was met by the unhesitating answer of St. Peter in the name of all, "Lord, to whom shall we go? Thou hast the words of eternal life." [JOHN vi. 60-71.]

§ *The Miracle of Feeding the Four Thousand.*

The time at which our Lord fed the five thousand and expounded the miracle was a little before the third Passover of His Ministry [April 14-21, A.D. 28]. At that great Festival there seem to have been special meetings of the Sanhedrim, for as it was shortly after the second Passover that a deputation from them was sent to Galilee which accused Him of working Satanic miracles [see page 4], and at the fourth Passover that they finally tried and condemned Him, so at this time "Scribes and Pharisees which were of Jerusalem" came, evidently as an official deputation, to try and find out some transgression of the Law which they could make the ground

of a criminal accusation against Him [MATT. xv. 1-20]. Having rebuked them in the strongest language of condemnation, as having substituted Judaism for the Law, and become "blind leaders of the blind," Jesus left the neighbourhood of Capernaum, and went north-westward about twenty miles to the eastern border of Phœnicia, "the coasts of Tyre and Sidon"¹ [MATT. xv. 21; MARK vii. 31]. There He healed the daughter of the Syro-Phœnician woman [see page 74]. How long He remained there is not stated, but as He went for retirement, having "entered into an house, and would have no man know it" [MARK vii. 24], though "He could not be hid," it may have been for some weeks. The narrative of His words and acts is dropped again until He is found returning through the western part of Decapolis to the Sea of Galilee. On the road He was followed by great multitudes, among whom He wrought many miracles of healing [MATT. xv. 29-31], of which only one is recorded particularly, that of the deaf and stammering man, whose cure made the people "beyond measure astonished," it was of so wonderful a character [MARK vii. 31-37].

But "the multitude, being very great," had travelled three days from their homes in Syro-Phœnicia, until at last they were beyond the thickly-peopled part of Decapolis, and were in a mountain on the shore of the Sea, where no food could be readily obtained. Then once more Jesus had compassion on them, and wrought a similar miracle for this Gentile crowd from Tyre and Sidon as He had wrought for the five thousand Galilæans and their families a short time before.

In preparing for this miracle our Lord did not bid the disciples give the multitude food as in the former one, nor do they express any doubt beyond the first natural thought, that these people being strangers, and not Israelites, only natural provision, and not bread from Heaven, could be expected for them. It was not as yet, nor for a long time afterwards, that they understood Christ's purpose to call Gentiles as well as Jews into His fold. For the moment, therefore, the Apostles did not think of the probability, that He Who desired not to send the Gentile multitude away fasting would provide a table for them in the wilderness, and feast them on "the children's

¹ It does not appear that our Lord at any time visited the shore of the Mediterranean.

bread." But as soon as the Lord repeated the question of a former day, "How many loaves have ye?" they gave a prompt answer, without any doubting, "But what are these among so many?" answering, "Seven, and a few little fishes." So, again, the multitude were bidden to sit down,—not now on the grass, for the hot harvest season had made the ground bare,—and again the marvellous re-production of the food goes on in the hands of the Apostles as they distribute to the people. And as the Lord's bounty bestowed through their hands had become food for fivethousand Jews and their families, so now did the seven loaves and a few little fishes become a gift sufficient for the food of four thousand Gentile men, beside women and children; and for seven basketful of fragments to be gathered after they had eaten as much as they required.

§ *The Transfiguration.*

After the miracle of feeding the four thousand, our Lord went southward on the Sea of Galilee to Dalmanutha [MARK viii. 10] and Magdala [MATT. xv. 39], places a little northward of Tiberias. There He was again persecuted by the scheming Pharisees and Sadducees, who seem to have followed Him from place to place with the hope of entangling Him into something which could be used as a pretence for taking Him before the Sanhedrim. But again He left them, going by sea to Bethsaida [MARK viii. 22], where He restored a blind man to sight, and then to the district around Mount Hermon, of which the newly rebuilt city of Cæsarea Philippi, at the foot of the mountain, had become the capital [MARK viii. 27]. As the coasts of Tyre and Sidon were the westernmost limits of our Lord's personal ministrations, so Cæsarea Philippi is the most northern point to which He appears to have travelled. [MATT. xvi. 1-13; MARK viii. 10-26.]

It was in this extreme northern part of the country, on the very border-country of Jew and Gentile, that our Lord was pleased to disclose to His Apostles step by step the height of His glory and the depth of His humiliation. He began, as He so often did, by asking a question, "Whom do men say that I, the Son of Man, am?" To this the answer was, that some took Him to be John the Baptist arisen from the dead, others thought Him to be

Elijah, whose second coming was expected to precede the Advent of the Messiah, while a third class took Him to be Jeremiah, about whom there were many traditions referring to a second ministry like that predicted of Elijah. But when our Lord asked the Apostles to answer for themselves, He drew out from St. Peter, speaking on their behalf, the great foundation doctrine of Christianity, "Thou art the Christ, the Son of the Living God." This confession of St. Peter was the result of a special revelation from God the Father, and the importance of it was shewn by our Lord, when He not only said that the Apostle was "blessed" in receiving it, but also that the revelation disclosed the Rock—the Deity of the Son of Man—on which He would build His Church.¹ He further confirmed the blessedness of St. Peter by using his name, "Thou art Peter," or "Cephas," as a prediction that the firm stability of his faith in Christ, God and Man, would make him as a stone placed on The Rock to be one of the "twelve foundations" of the City of God [REV. xxi. 14].² And He also promised that the keys of the Kingdom of Heaven should be given to St. Peter, as the representative of all the Apostles, to open the door to Jews [ACTS ii. 41] and Gentiles [ACTS x. 1-48, xv. 7], to loose from sin [ACTS ii. 38; 2 COR. ii. 10], and to bind with spiritual punishment [ACTS v. 1-11; 1 COR. v. 3-5].

The Apostles having been thus prepared better to appreciate the full meaning of suffering and death in the case of One Whose manhood was thus united with the Divine Nature, He began to shew them the truth plainly respecting His coming Passion: not speaking about it any longer in parables, but setting before them openly the pain and shame of the Cross. It seemed impossible to them that this should happen, and Peter brought down upon himself the stern rebuke, "Get thee behind Me, Satan, thou art" a stumbling-stone "unto Me," for praying Christ to spare Himself,—“Let not this be, pity Thyself, Lord,” and so tempting Him to forego that which was to win man's salvation. To this rebuke He also added the further lesson, that the Cross leads to the

¹ "The Rock" is one of the Old Testament titles of God. See Deut. xxxii. 4, 15, 18, 30; 1 Sam. ii. 2; 2 Sam. xxii. 2, 3, 47; Ps. xxviii. 1, xxxi. 2, 3, and many other places. Occasionally the Hebrew

word for "rock" is translated "strength," as in Ps. xix. 14. Comp. 1 Cor. x. 4; iii. 11.

² It is St. Peter who calls Christians "living stones," as if with these words in his mind.

Crown: and that they who followed the Son of Man through the Way of Sorrows would afterwards see Him coming in His Kingdom. [MATT. xvi. 14-28; MARK viii. 27—ix. 1.]

A week after this—on the octave, the clear interval being six days—Jesus took Peter, James, and John apart from the rest, and led them up a high mountain, that they might behold the Transfiguration. The mountain was probably Mount Hermon, called “Mount Sion” in the Old Testament [DEUT. iv. 48], and rising above Cæsarea Philippi: the date was, perhaps, about that at which the Festival of the Transfiguration is observed, August 6th.¹

There is plainly a similarity between the circumstances of the Transfiguration and those of the Agony in the Garden. On both occasions our Lord went apart with His three chosen attendants, and for the purpose of prayer: on both also His natural Body became the subject of supernatural phenomena: on both He was visited by persons from Heaven; and on both His three chosen earthly companions were overcome with sleep. It may have been that at the Transfiguration, as at the Agony, the disciples slept while Jesus was watching in prayer. But before His prayer was ended they awoke again, and beheld their Master as they had never seen Him before. His Body was transfigured from its earthly beauty of humiliation to a heavenly beauty of glory. His face shone as the sun, even as St. John saw it years afterwards when “a door was opened in Heaven” [REV. i. 16], and His raiment became glistening as the light, and white as the snow around them on the mountain.² There were with Him also two of the saints of God, whom they in some way recognized (as if to shew that saints will be instantly known to each other in the Divine Presence),

¹ Mount Tabor has been usually called the Mount of Transfiguration: but in the time of our Lord, as for ages before, the top of Mount Tabor was occupied as a fortified village, the ruins of which still remain. It was a stronghold in the time of Deborah [JUDG. iv. 6, 12]; was fortified anew, as Polybius states, by Antiochus the Great in B.C. 218: and again by Josephus [JOSEPH. Wars, IV. i. 8].

Mount Hermon is the highest

mountain in the Holy Land, rising a mile and a half above the sea level, and being covered with perpetual snow. It forms the southern abutment of the range of Anti-Lebanon. Although so high it is comparatively easy of ascent, travellers on horseback reaching its summit without dismounting.

² It is St. Mark only, writing down the Gospel as handed on to him by St. Peter, who uses the comparison of the snow.

Moses, who had twice before dwelt many days in the midst of such glory on Mount Sinai, and Elijah, who in the same mount had heard the Voice of God. They too "appeared in glory:" and since the subject of their converse with Jesus was "His decease which He should accomplish at Jerusalem," they were perhaps permitted to have the privilege afterwards assigned to a holy Angel, that of comforting the Lord of both angels and saints, Him Whom they now saw in His Incarnate Body, but Whom they had seen for many an age in the Eternal Glory.

Thus the representatives of the Law and the Prophets, which had testified of Jesus, and whose testimonies He came to fulfil, descended from the courts of Heaven to glorify the Incarnation before the eyes of the three apostolic representatives of the Christian Church. Peter had said of the Cross, "Be it far from Thee, Lord," and doubtless he had spoken the mind of the other disciples, but now Moses and Elijah, in the midst of the glory, spoke with the transfigured Jesus of nothing but the Cross, and how could it be a stumbling-block any more to those who would have to preach Christ Crucified throughout the world?

But still further to strengthen that faith, the strength of which concerned the world's Christianity, a Divine proclamation of Christ's Godhead was made to the Apostles. They were bewildered by the glory around them, and by the mysterious appearance of the great saints who represented the Law and the Prophets: and they also had a longing to continue in the midst of that blessed vision, though it filled them with an awe akin to fear: "Master, it is good for us to be here." But as yet their eyes were not accustomed to the glory of the saints, and they did not understand that even in His humiliation Christ was infinitely above all saints. They therefore desired of Him that they might "make three tabernacles; one for Thee, and one for Moses, and one for Elias." As they spoke the words a cloud overshadowed them, the saints were removed out of their sight, and the Voice of the Father was heard proclaiming of Jesus, "This is My beloved Son: hear Him."¹ And thus they were after-

¹ The natural tendency to offer adoration to a heavenly being appearing in glory is shewn by St.

John's own act, and the rebuke of the Angel which followed, at a later day [Rev. xxii. 8, 9].

wards able to say to the world, when they proclaimed the great mystery of godliness, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For He received from God the Father honour and glory, when there came such a Voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this Voice which came from Heaven we heard, when we were with Him in the holy mount" [2 PET. i. 16-18]. "And we beheld His glory, the glory as of the Only-Begotten of the Father" [JOHN i. 14]. But the disclosure of what they had seen was to be reserved for a future time, Jesus charging them that they should tell no man what they had seen until He was risen from the dead. They did not as yet know even what He meant by His resurrection from the dead, but the sayings and acts of our Lord were as seed sown in their hearts, to bear fruit when the Holy Spirit came to bring all things to their remembrance and to lead them into all truth. The bewilderment of their minds at the mysteries by which they were surrounded is seen by the question which they put respecting the coming of Elijah, as they descended the mountain, and which Jesus answered by saying that he had already come, meaning John the Baptist, and had gone before the Son of Man in suffering as well as in ministration. [MATT. xvii. 1-13; MARK ix. 2-13; LUKE ix. 28-36.]

The ascent and descent of the mountain, with the events that had passed on its summit, had occupied many hours, and it was not until "the next day" after they had left the other nine Apostles that Jesus and the three returned to them again. On arriving at the foot of the mountain they found a large crowd gathered, and the disciples in the midst of it, "the Scribes questioning with them." Apparently there was some violent altercation going on, for He came to the assistance of the Apostles, and "asked the Scribes, What question ye with them?" From them He obtained no answer; but one of the multitude, the father of the lunatic and possessed child [see page 74], answered it by beseeching His mercy, and saying that the disciples had tried in vain to cast out the evil spirit. Then Jesus, rebuking the faithlessness of all, bade them bring the child to Him. The scene that followed must have been a very dreadful one, for when

the boy was brought "the spirit tare him, and he fell on the ground, and wallowed foaming . . . and cried, and rent him sore," so that "he was as one dead, inso-much that many said, He is dead." But the Lord over all spirits was there, and when He had drawn out the faith of the father till he uttered the cry, "Lord, I believe, help Thou mine unbelief," Jesus "rebuked the foul spirit;" and when He had ordered him to leave the child, He took the dead, or all but dead boy "by the hand, and lifted him up, and he arose" freed from the power of Satan and death. [MATT. xvii. 14-21; MARK ix. 14-29; LUKE ix. 37-45.]

§ *The last Ministrations at Capernaum.*

After the Transfiguration our Lord left Cæsarea Philippi and returned to Capernaum, revealing to His disciples on the way more and more plainly the fact of His coming Passion and Resurrection. On their arrival at Capernaum the tax collectors were gathering the capitation-money of half a shekel—about fifteenpence—which every adult Jew was required to pay annually for the service of the Temple, and they came to Peter (at whose house He probably stayed) asking for it on behalf of his Master. Our Lord, Who, though Himself the Lawgiver, ever shewed obedience to the Law, did not refuse to pay the tax; but after leading the thoughts of Peter to understand that as the Son of God He was exempt from the payment of tribute paid to God, He bade the Apostle pay it both for his Master and himself. They were, however, living as the poorest of the poor, and there was not so much money in the house. Jesus therefore sent the Apostle to the sea, telling him that he should find the money in the mouth of the first fish that he caught; and that when the piece of money—a "stater," equal to a shekel, or to half-a-crown, in value—was found, he should pay it to the collectors, that they might not "offend" or throw a stumbling-block in the way of the people by seeming to disregard and dishonour the House of God. [MATT. xvii. 22-27.]

It appears to have been this act of our Lord and His word respecting its motive which drew out His *discourse respecting offences* or stumbling-blocks. He began it by reminding the Apostles of a dispute which they had secretly carried on as they were on their way to Capernaum

respecting precedence in the coming Kingdom, and which they afterwards brought under His notice by asking, "Who is the greatest in the Kingdom of Heaven?" This question He answered by taking a little child,¹ and setting him in the midst as a pattern. Then, taking him in His arms, He told them that unless they were converted from such worldly ambition, and ready to begin their spiritual life at the beginning, they could not even enter into the Kingdom, and that the greatest would be that soul which was most humble in the sight of God.

From this lesson of humility our Lord went on to speak of offences. Better had a man be cast into the sea, with a millstone about his neck to drown him, than that he should live to place a stumbling-stone in the way of any little one of Christ. Better were it for a man to cut off his hand or his foot, or to pluck out his eye—to part with any skill of hand, or pride of strength, or love of beauty—than that any of these should be stumbling-blocks in his own way to keep him out of Heaven. And again He bade them take heed not to despise one of these little ones, for their Angels dwell in the very Presence of the Father.² To this warning our Lord added, in a short form, that Parable of the Lost Sheep which He afterwards repeated more at length towards the close of His Ministry [LUKE xv. 3-7], declaring that it is not the will of the Father that one of His little ones should perish. [MATT. xviii. 1-14; MARK ix. 33-37; LUKE ix. 46-48.]

These words of our Lord seem to have reminded St. John that they had recently found one casting out devils in the Name of Christ, and forbidden him because he did not belong to their company: if they were to receive even little ones in the Name of Christ, had they done right or wrong to forbid one who shewed that he came in their Master's Name by working miracles by means of its power? But our Lord answered that the miracle which had been wrought in the Name of Christ was itself a proof that the man who wrought it was acting in the

¹ Christian tradition points out St. Ignatius, Bishop of Antioch, as this child. He suffered martyrdom on Dec. 20th, A.D. 115, by being thrown to the lions in the amphitheatre at Rome.

² It is the opinion of many theologians and many saintly Christians

that these words of our Lord justify the belief, so commonly entertained, in Guardian Angels: the belief, that is, that every Christian has an Angel Guardian assigned to him at baptism, to guard, guide, and strengthen him, especially in the time of childhood. *Comp. HEB. i. 14.*

power of Christ, and doing Christ's work, and must not be forbidden: "for there is no man which shall do a miracle in My Name that can lightly speak evil of Me."¹

The short summary of our Lord's last words at Capernaum ends with a remarkable discourse respecting the forgiveness of injuries. This begins by directing that when any Christian has been "trespassed against" by another, he must attempt to bring about a reconciliation privately: and if the attempt does not succeed, then to take with him "one or two more, that in the mouth of two or three witnesses every word may be established." Then our Lord lays down the principle of Church discipline by directing that in cases where the attempt at the private redress of injuries shall fail, the matter is to be told "unto the Church," and that if the offender refuse "to hear the Church," he is to be treated 'as one outside of the Church, that is, separated from the communion of the Church, or "excommunicated." And the real and terrible force of being thus treated "as an heathen man and a publican" is shewn immediately by His emphatic reiteration of His former words on the subject, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven." But, to shew that such results follow at the will of God and not at the caprice of man, He adds, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Which is in Heaven. For where two or three are gathered together in My Name, there am I in the midst of them."²

Then followed St. Peter's question respecting the extent to which trespasses were to be forgiven among Christians; a question which can only be fully appreciated by remembering the law of retaliation which was part of the Law hitherto laid down for the Jews [EXOD. xxi. 24, 25; DEUT. xix. 16-21]. But our Lord answered the question emphatically, that the extent of such forgiveness was not

¹ It is an evident mistake to suppose that this justifies every person who claims to be doing the work of Christ as a minister in doing so without a definite authority, an authority which will admit of some proof. To make a claim is one thing,

to prove the validity of the claim by "doing a miracle" is another.

² The application of these latter words to acts of worship done "in the Name," that is, by the authority "of Christ," is shewn in the Prayer of St. Chrysostom.

to be limited, not "until seven times, but until seventy times seven," and illustrated His words by the

PARABLE OF THE MERCELESS SERVANT. A king is represented as settling accounts with his servants, when one comes before him who owed him ten thousand talents, a vast sum, which we may suppose to have been collected in the form of public taxes, and which the king's servant could not pay, because he had dishonestly expended it as he received it, instead of placing it in the king's treasury. But when the king ordered that he and his family should be sold into slavery, the miserable man intreated that he might have time given him to endeavour to pay. "Then the lord of that servant . . . forgave him the debt." But as soon as he was gone out of the king's presence the released debtor claimed a debt of his own, amounting to one hundred pence only, with brutal violence, and because his debtor could not pay cast him into prison. This cruel act being reported to the king, the once forgiven debtor was recalled to his presence, the whole responsibility of his vast debt thrown on him again, and he himself "delivered to the tormentors," till he should pay all that was due" to his master. "So likewise," said our Lord, "shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" [MATT. xviii. 19-35].

§ *Our Lord's progress to Jerusalem.*

The Transfiguration had been a preparation for "the decease which" Jesus "should accomplish at Jerusalem," and shortly afterwards, "when the time was come that He should be taken up, He stedfastly set His face to go" thither [LUKE ix. 51].

It was at this time apparently that our Lord appointed the *Seventy Evangelists*, "and sent them two and two before His face into every city and place whither He Himself would come," giving to them supernatural powers such as He had conferred on the twelve Apostles, and a temporary mission similar to theirs. Their appointment is only narrated by St. Luke, and he immediately records their return to our Lord "with joy:" but this return was

¹ This word is here used for the officers whom we should now call "gaolers," and illustrates the cruel

character of imprisonment in ancient days.

either a momentary one, in the exultation of their successful work, or it is mentioned by anticipation.

Then Jesus brought to an end the "mighty works" which He had done in Capernaum and its neighbourhood, departing with a sad warning of the woe that would come upon Chorazin, Bethsaida, and Capernaum itself, because they had neglected to avail themselves of the blessings of His Presence [LUKE x. 1-16].

On His way southward to Jerusalem, Jesus at first crossed the border-line between Galilee and Samaria, for the purpose of taking the most direct route from Galilee to Judæa : but when two of the Seventy went before Him to prepare a lodging for Him, the Samaritans would not permit them to do so, because "His face was as though He would go to Jerusalem." The Apostles James and John desired that the people who thus rejected their Lord should be divinely punished, but He rebuked this over zeal, and proclaiming Himself to be the Saviour, not the destroyer of men's lives, He went to another village [LUKE ix. 51-56]. The route was then changed, our Lord passing along the border-line between Galilee and Samaria until He reached the river Jordan. Crossing it at Scythopolis by a bridge or a ford, He then came upon the road usually taken by the Jews when travelling between Jerusalem and Galilee, a road by which they avoided Samaria. Thence He travelled slowly southward through Peræa until He came to the fords of Jericho, when He again crossed the river, and journeyed westward to Jerusalem, to be in time for the great October festival.

It was when Jesus had thus been rejected by the Samaritans that some who were shocked at the indignity declared themselves ready to become His followers. One said, "Lord, I will follow Thee whithersoever Thou goest," and met with the sad reply, that if he did so he must follow One Who "had not where to lay His head." Another promised to follow Him, but begged permission first to go and bury his father, and he also was answered in words that ended with a touching reference to the circumstances of Jesus Himself, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God" [LUKE ix. 57-62]. A third was the rich young man whom our Lord disciplined with the Counsels of Perfection, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and

come and follow Me:" and who "went away sorrowful, for he had great possessions" [MATT. xix. 16-26; MARK x. 17-27]. This last would-be follower of Christ gave Him occasion to speak the

PARABLE OF THE HOUSEHOLDER AND THE LABOURERS IN HIS VINEYARD.—The disciples had been amazed at our Lord's comment on the rich young man's sorrow, "Verily I say unto you, That a rich man shall with difficulty enter into the Kingdom of Heaven," and had said, "Who then can be saved?" To which He had replied, that "with God all things are possible." Upon this Peter had pleaded that the Apostles had left all to follow Him: what should be their reward? And Jesus had answered that none who had forsaken anything for His sake should be without an hundredfold reward in eternal life, but that yet "many that are first shall be last, and the last first." It was in illustration of these words that the parable was spoken.

One is represented as going out at break of day to hire labourers for his vineyard, agreeing to pay them each at the rate of a penny—a Roman denarius, about eightpence of our money—a day. At nine, twelve, and about five o'clock in the afternoon he did the same, and when evening, six o'clock, was come, he paid them all equally, "they received every man a penny." They who had toiled through the heat of the day then complained that they had only received the same wages as those who had worked one hour, but the master's reply was, that he would do according to his will with his own; and that though they looked with a jealous and envious eye upon their fellows, yet would he be just to them all in giving each the wages for which he had engaged to labour. The parable is an encouragement to all that the door of the vineyard is not closed even at the eleventh hour, a rebuke to those who are envious of God's goodness and mercy to such as have seemed to human eyes not to deserve them, and a declaration that the Rewarder of all men will not allow even one hour's labour for Him to go unrewarded, in the case of any who are found at work in His vineyard when the evening has come. [MATT. xix. 27—xx. 16; MARK x. 28-31.]

On the same journey, through "the coasts of Judæa beyond Jordan," occurred the controversy of the Pharisees with our Lord respecting the law of divorce, in which He

forbade it to be used except in case of infidelity, and also forbade the marriage of the guilty wife to any other man [MATT. xix. 3-12; MARK x. 2-12]. Then also it was that He signified His will respecting the baptism of infants, by blessing some who were brought to Him, rebuking His disciples who would have kept them from Him, and saying, "Suffer little children, and forbid them not, to come unto Me; for of such is the Kingdom of Heaven" [MATT. xix. 13-15; MARK x. 13-16].¹ All through the journey also He was followed by great multitudes, on whom He wrought miracles of healing, which are only mentioned in the few words of St. Matthew, "He healed them there" [MATT. xix. 1, 2]; and spoke wise and loving discourses of which there is only this record, that "as He was wont, He taught them again" [MARK x. 1].

§ *Our Lord at the Feast of Tabernacles.*

The Feast of Booths, or Tabernacles, was a festival which was held in commemoration of the preservation of Israel in the wilderness, and it was also the great harvest festival of thanksgiving for the ingathering of corn, wine, and oil. It was the most joyous of all the Jewish festivals, was observed with much religious ceremony and social hospitality (in a similar manner to our Christmas), and lasted for eight days. The festival began on the fifteenth day of the seventh month, and so the time during which it lasted on this occasion may be reckoned as from October 13th to October 21st, A.D. 29.

While our Lord was at Capernaum after the Transfiguration, His "brethren," that is, according to the modern way of naming them, His cousins [*comp.* JOHN ii. 12], had urged Him to go up to Jerusalem with them at this festival; but their unbelieving and worldly motives drew from our Lord the reply, "My time is not yet come, but your time is always ready. . . . Go ye up to this feast: I go not up yet unto this feast; for My time is not fully come." But when they were gone, then, without any intimation of His intention, He left Capernaum with His Apostles, and after being refused by the Samaritans, passed eastward to the country beyond Jordan on His way to Jerusalem [JOHN vii. 1-9]. The few particulars

¹ Those who were blessed by the mouth of God Incarnate, and touched

by His re-creating hand, needed no ministerial word or water.

of that journey which are on record have been noticed in the preceding section.

It was probably when our Lord had arrived in Judæa, after crossing the Jordan at the Jericho fords, that the seventy disciples returned to Him, rejoicing over the success of their work, though St. Luke mentions it immediately after the account of their being sent forth [LUKE x. 17-24]. He and His Apostles were then on the road between the Jordan and Jerusalem, probably on that part of it which lay between Jericho and Bethany. It may have been as He rested in a house, or by the roadside, that a certain lawyer tempted Him by asking, "Master, what shall I do to inherit eternal life?" Jesus replied by drawing out from him a summary of the Decalogue, as setting forth the whole duty of man in the love of God and the love of one's neighbour. The lawyer then quibbled over the last word, asking who was his "neighbour?" and the Lord answered his question by a parable, which was evidently suggested by the neighbourhood, the

PARABLE OF THE GOOD SAMARITAN. A man going down on the road which they were coming up, that between Jerusalem and Jericho, fell among thieves, who robbed him of all and left him half dead. A priest came down that way, but when he saw him turned from him and passed on the other side as far off as he could. A Levite came down also, and drew near to look on the wounded man, but he too went away without helping him. Then came a Samaritan, who not only looked carelessly across the road at him, not only drew near to satisfy his curiosity, but had compassion on him, and bound up his wounds, and set him on his own beast, took him to an inn and provided for him. This parable can be truly interpreted in more ways than one; as, for example, that the robbed and wounded traveller represents fallen human nature, whom the Law left to himself, but whom Christ the Good Samaritan compassionated. But the immediate object of it was to set forth to the lawyer a simple rule of Christian neighbourship founded on the law of Christian love: and its application was given in the exhortation of Christ, "Go, and do thou likewise" [LUKE x. 25-37].

Jesus then arrived at Bethany, where He rested, no doubt for several days, at the house of Martha, Mary, and Lazarus: where Martha was cumbered with the "much serving" of hospitality, but Mary sat at the feet

of Jesus, choosing the good part of hearing His word [LUKE x. 38-42]. In the midst of that beloved and privileged family He remained during the eight days of the festival, but not making His appearance in Jerusalem until three days of it had passed. While these days were passing the Jews were wondering whether He would be there or not; and seeking Him, some as "a good Man" Whom they longed to see and hear, others as a deceiver of the people Whom they desired to punish [JOHN vii. 10-13]. But on the fourth day He passed across the Mount of Olives and the brook Cedron, and entering Jerusalem made His appearance suddenly in the Temple. This He seems to have done day by day for the remainder of the festival, not remaining at night in the city, but retiring to the Mount of Olives, to pray at Gethsemane, where He "ofttimes resorted with His disciples" [JOHN viii. 1; *comp.* LUKE xxii. 39; JOHN xviii. 2], and where He again taught His Apostles, as He had done in His Sermon on the Mount, the efficacy of prayer, and the typical form of all prayer, in that which goes by the Lord's Name. [LUKE xi. 1-13.]

Meanwhile the Sanhedrim were trying every device to get Him into their power. They accused Him of being possessed with a devil, of breaking the sabbath day [JOHN vii. 19-24; *comp.* v. 18], and of casting out devils through Beelzebub the prince of the devils [LUKE xi. 14-26]; their mad hatred of the Saviour leading them into foolish talk and blasphemy, which He turned against them, and from which He drew lessons for the instruction of the people. But His words of condemnation extended to a far wider circle than that of the rulers. It was "an evil generation," and though the Light of Life had come to shine in the midst of them, they preferred the darkness. The Queen of the South came to hear the wisdom of Solomon, but that generation cared nothing for the wisdom of One greater than Solomon; the men of Nineveh repented at the preaching of Jonah, but the Jews of Christ's day heard His preaching without any pang of remorse for their wickedness: and so the very heathen would rise up in condemnation of God's chosen Israel at the Day of Judgement because of their rejection of God's Son. After this He consented to dine at the house of one of the chief Pharisees (for the Feast of Tabernacles was a time of general hospitality); and there the condem-

nation was drawn out still more strongly by their formal hypocrisy, and repeated in the form of "Woes" uttered against the Scribes, Pharisees, and lawyers, of whom He predicted that they would not only persecute Him, but His Apostles and Prophets also, and that the blood of all God's martyrs, from Abel to Zacharias, would be required of that generation. But the more He shewed them their sin the more hardened the leading men of the Jews became, the Scribes and Pharisees urging Him vehemently, and provoking Him to speak of many things, in the hope that they might find some reason for accusing Him [LUKE xi. 31-54]. The Sanhedrim at this time even sent a company of the Temple guards to apprehend our Lord, but the soldiers and their officers were struck down by the power of His words, and went back to their Council without their Prisoner, declaring that "Never man spake like this man" [JOHN vii. 32, 45-53].

This was on the last day of the festival, the greatest day of all, which was kept as a festive sabbath [LEV. xxiii. 36; NUMB. xxix. 35-38]. One special ceremony of the festival, observed with greater solemnity on the eighth day, was that of bringing water in golden vessels from the Pool of Siloam to mingle with the wine, or drink-offering, which was poured upon the sacrifices. As the procession of water-bearers went through the Temple courts they sang the twelfth chapter of Isaiah, and from this ceremony Jesus took the opportunity of proclaiming to the multitude that with Him was the Fountain of Life, and that if any man came unto Him he should indeed "draw water with joy out of the wells of salvation" [JOHN vii. 37-39; ISA. xii. 3]; thus again shewing how all prophecy was associated with His work as the Saviour of men and His Person as the Son of God.

Our Lord did not end His ministrations in Jerusalem at that time on the last day of the Feast of Tabernacles, but went backwards and forwards between the Mount of Olives and the Temple for a few days longer. On one of these days, early in the morning, He was in the Court of the Women, which was also the Treasury (where afterwards the poor widow cast in her two mites), when a woman was brought to Him who had been taken in adultery. By the law of Moses her crime was one that was to be punished by stoning to death, and they brought her to Him, with the expectation that as He had said to

so many "Thy sins are forgiven thee," so He would do to her, and then they would have an accusation such as they wanted, that of breaking, or contradicting, the Law, which would have been condemned by the Sanhedrin as blasphemy. At first He gave the woman's accusers no answer at all, unless indeed He wrote it upon the dust with His finger as He stooped down. But when they continued asking Him for His judgement, He arose for a moment and said to them, "He that is without sin among you, let him first cast a stone at her." The words were words of the Divine Judge, Who seeth the very secrets of the heart. The accusers were conscience-stricken, and, hypocrites as they were, dared not act as innocent men in the presence of the All-seeing Eye. So one by one they dropped off from the crowd that surrounded Jesus, His disciples, and the criminal, until, when He shortly looked up again, there was not one of them left. Then He Who as the atoning Son of Man had power on earth to forgive sins forgave the sin of this transgressor, and to shew that He had come to save life and not to destroy it, He said to her, "Neither do I condemn thee : go, and sin no more." He condemned the sin, but He saved the sinner ; and doubtless His mercy was extended to one in whom He saw a loving and penitent heart, and a self-condemning conscience, as in the thief upon the cross. [JOHN viii. 1-11.]

It may have been shortly after this, in the Treasury [v. 20], that He Who had saved this woman from being stoned for her sin was Himself on the point of being stoned for once more proclaiming His Divine Nature. At first He spoke to those who were there with some reserve, declaring Himself to be the Light of the world ; and, when they accused Him of self-assertion, appealing to the testimony of His Father, Who had sent Him, and Who had said "This is My beloved Son." To this they replied by the question "Who is Thy Father?" which Jesus did not then answer except by saying, "If ye had known Me, ye should have known My Father also" [JOHN viii. 12-20]. Later on they attacked Him again, when He had, for some hours perhaps, been so speaking of the Father and His testimony that, "as He spake these words, many believed on Him" [v. 30]. But he defended Himself only by carrying the assertion of His Divine Nature higher and higher ; until at last He proclaimed

the Eternity of His Godhead by declaring that before Abraham was born He Himself had ever existed ; doing this by the use of the Incommunicable Name "I AM." [*Comp.* EXOD. iii. 14.] Then, as they did again two months afterwards at the Feast of the Dedication [JOHN x. 31], they took up some of the fragments of stone which were lying about during the repair of the Temple and prepared to put Him to death for "making Himself God," which in one who had only been man would have been blasphemy, the crime of which they accused Him, and for which they were about to put Him to death. [*Comp.* JOHN x. 33.] But the hour which He had appointed for His Death was not yet come, and so He Who was willing enough to meet death at the proper time now "hid Himself, and went out of the Temple, going through the midst of them," by veiling Himself in some miraculous way from their sight. [JOHN viii. 12-59.]

As Jesus passed by, on His way from the Temple, He saw a man begging at one of its gates who had been blind from his birth, such blindness being well known to be incurable. Jesus was now visible again, and had been joined by the Apostles, who drew their Master's attention to the blind man, asking whether he had sinned in some former state of existence (for the Jews believed in the transmigration of souls), and was being thus punished for his sin ; or whether he was suffering for some sins committed by his parents. Our Lord declared that the blindness was not the result of sin in either the man or his parents, but had been ordained by Divine Providence that the glory of God might be made manifest by a miraculous bestowal of sight. Then He again proclaimed Himself to be the Light of the world [JOHN viii. 12], and illustrated His declaration by taking of the dust of the ground from which He had originally made man, mingling it with that which proceeded from the Mouth that could speak the creative word [*comp.* MARK vii. 33 ; REV. iii. 18], and spreading the clay upon the eyelids of the blind man, either created organs of sight where none had existed before, or gave the living faculty of sight to eyeballs that were practically dead. The faith and obedience of the man were then put to the test by his being sent to wash in the Pool of Siloam,—the very name of which was a memorial of the Shiloh Who sent him there,—and when he had washed he "came seeing." [JOHN ix. 1-7.]

This miracle was wrought on the Sabbath, and when the Sanhedrin heard of it they once more, in their busy anxiety to find some crime in the Holy Jesus, endeavoured to found an accusation upon it which might be used against Him. They sent for the man himself and examined him, and when his grateful heart refused to join in the condemnation which they passed on Jesus they excommunicated him, or "cast him out." [*Comp. margin and verse 22.*] But though men thus rejected him, Christ accepted him; and when He had found him drew out the full confession, "Lord, I believe" in the Son of God, and led him to the full result of that confession of faith, the worship of Him in Whom he believed. [JOHN ix. 8-41.]

Jesus was now leaving the Holy City to go over the Mount of Olives towards Jordan, and as He went with His disciples through the sheep gate, where flocks of sheep for the Temple sacrifices were being brought from the country to a sheepfold outside, He spoke to them of Himself in similitudes, or what may be called short parables, as *the Door of the Sheep*, and *the Good Shepherd*; thus again taking His text from the circumstances by which they were surrounded. As the sheep were required for the Temple the owners, or authorized shepherds, came to fetch them, the porter opened the door of the fold, the shepherd called out some of his own sheep by name,—for in the East sheep are named and know their names as dogs do amongst ourselves,—and they followed him, shepherds always *leading* their sheep in the East as in many Continental countries, and not *driving* them. As the disciples looked on at such an incident our Lord turns their attention to His Person as the means by which access is to be obtained into the City of God. Going in from the world to that city, and coming out from that city into the world, His sheep find in His Person the grace which gives them rest and peace, and which strengthens them for their duties. Thus as He explained the ladder of Jacob's vision with reference to His Person [JOHN i. 51], so He gives a new sense to the words of the Psalmist, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" [PS. cxxi. 8].

In assuming the title of THE GOOD SHEPHERD our Lord gave the key to many sayings which were familiar

to the Jews among the Psalms and Prophecies [PS. xxiii 1-3; ISA. xl. 11; EZEK. xxxiv. 23; ZECH. xiii. 7; *comp.* MATT. xxvi. 31]. He now drew all these prophecies to a focus in His own Person, revealing Himself as the Good Shepherd Who came to gather Jews and Gentiles into one flock, that of the Christian Church; and Who having given up His Life that they might be saved would also, by His Death and Resurrection, fulfil His word "that they might have life, and have it more abundantly," in the gifts of grace which are bestowed through His Mediation and Intercession. The title of the Good Shepherd, and the ideas associated with it, have ever since conveyed to Christian minds a loving sense of the infinite tenderness of our Saviour in His dealings with His people; and among the earliest Christian paintings, those in the Catacombs near Rome, there are representations of Him in this character, leading His flock, bringing home the lost sheep, or gathering His own to His right hand in judgement [JOHN x. 1-18]. It was strange indeed, that some of the Jews who heard this parable were so hard-hearted that they could say, "He hath a devil, and is mad;" but they stumbled at our Lord's words respecting the "other sheep" not of the Jewish fold, which He promised to gather, and also at His prediction that having laid down His Life in His Death He should take it up again in His Resurrection. Others indeed, less narrow and short-sighted, said that neither His words nor His deeds were those of a man who was under the influence of the Evil One; and referring to the miracle which He had wrought that day, said that not but God could give sight to a person who had been born blind. [JOHN x. 19-21.]

OUR LORD'S LAST MINISTRATIONS IN PERÆA.

Our Lord now retired from Jerusalem, and did not appear there again until the Feast of the Dedication, spending the two intervening months in a final round of ministrations beyond Jordan, in Galilee, in Samaria, and in the northern part of Judæa. The localities are very slightly indicated during this two months, but at the end of it His visit to Peræa is implied in the statement that He "went away again beyond Jordan" [JOHN x. 40] while it is expressly said also that on His way to the

Feast of Dedication "He went through the cities and villages, teaching, and journeying towards Jerusalem" [LUKE xiii. 22], passing "through the midst" or "the confines" "of Samaria and Galilee" [LUKE xvii. 11]. The account of these ministrations is given by St. Luke only, the seven chapters of his Gospel which narrate them [LUKE xii. 1—xviii. 30] coming in chronologically between the 21st and 22nd verses of the tenth chapter of St. John's Gospel. In these seven chapters there are fourteen parables, only three of which are recorded by the other Evangelists. [See Table at page 158.]

On leaving Jerusalem our Lord and His disciples would pass over the brook Cedron, and perhaps remain a short time at Bethany. They would then go on to the fords of the river Jordan near Jericho, and crossing there would walk northward through Peræa until they came to Bethabara [see page 52, note], when they would again turn westward and cross the Jordan into Galilee, near to its southern border. During this journey though Peræa our Lord repeated many of the precepts which He had spoken in the Sermon on the Mount and on other occasions, "an innumerable multitude of people" gathering about Him on the way, a multitude so great "that they trode one upon another" [LUKE xii. 1]. He also repeated the parables of the Mustard Seed and the Leaven, and spoke others which are not elsewhere recorded, the first being

THE PARABLE OF THE RICH FOOL. This was spoken as a rebuke of and warning against covetousness, one of those who followed Him having appealed to Him that He should order his brother to divide their father's property with him, instead of taking the whole for himself. The man claimed, it may be, no more than his due, but our Lord refused to assume the office of a judge in such matters, and He doubtless saw also that the man's mind was so set upon his earthly "inheritance" that he had no care for the Kingdom of God. The parable probably represents a true occurrence, as in the case of the Good Samaritan, the Rich Man and Lazarus, and others. A rich man's lands bore such abundant crops that his storehouses were not large enough to hold them, and he determined to pull them down and "build greater." There was not necessarily anything wrong in this determination, but it was accompanied by the selfish spirit

implied in the words, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He had no other object in life than that of enjoying himself, and knew no other way of spending his wealth than that of spending it on his own comfort and self-indulgence; his keen sense of the *rights of property* not being balanced by a similar sense of the *duties of property*. But "a man's life consisteth not in the abundance of the things which he possesseth," and "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The moral of the last words is similar to that of others spoken by our Lord, "What is a man profited, if he shall gain the whole world, and lose his own soul?" [MATT. xvi. 26:] but He gave the particular application of the parable by adding, "So is he that layeth up treasure for himself, and is not rich toward God." It is to be observed that the rich man is not represented as a miser, but as one who looked upon his wealth simply as a means for self-gratification. He may be supposed to have spent his money freely enough when he could further his own pleasure or interest by doing so, but he would not spend it to benefit his fellow-men or to promote the glory of God. [LUKE xii. 13-21.]

Various lessons were drawn from this parable, and these seem to have been chiefly addressed to the Apostles and a few other disciples, the "little flock" to whom it was the Father's good pleasure to give the Kingdom. [1] In words similar to those used in the Sermon on the Mount, they were admonished to disregard the attractions of worldly wealth, and to seek the treasures of the Kingdom of Heaven [LUKE xii. 22-34], and thus to avoid the first error of the rich man. [2] They were also enjoined to be ever prepared, watching and girded, for the coming of their Master; not looking forward as a matter of course to "many years," which was the man's second error, but living as those of whom it is said, "Blessed are those servants whom the Lord when He cometh shall find watching" [LUKE xii. 35-40]. Then [3] when St. Peter asked if the parable had a special application to them, or whether it was spoken to all, our Lord answered him by another parable, in which He shows that all the servants of God are His stewards, whether as regards

wealth or other gifts of His Providence ; and that such gifts must not be used as if they were bestowed for their own gratification only, which was the rich man's third error, but as the "pounds" or the "talents" for the use of which the Divine Master will call all His servants to account [LUKE xii. 41-48]. His discourse at that time was then wound up by further words respecting the effect of His Presence and His Teaching, and the imperfect perception and reception of these blessings by the people [LUKE xii. 49-59].

On another day, but during the same journey, "at that season" some of those who joined the multitude around Him brought news "of the Galileans, whose blood Pilate had mingled with their sacrifices." These Galileans, who were specially mentioned because He was now near Galilee, had apparently been induced, while they were at the Feast of Tabernacles, to take part in the seditious opposition—led probably by Barabbas [MATT. xxvii. 16]—to Pilate's scheme for supplying Jerusalem with water by means of an aqueduct twenty miles long, which he proposed to build with funds taken from the Temple treasury [JOSEPH. *Antiq.* xviii. 3, 2, 3]. Our Lord made this intelligence the occasion for telling those around Him that a similar slaughter of the whole nation by the Romans would take place if they did not repent [LUKE xiii. 1-5], and in illustration of His words narrated

THE PARABLE OF THE UNFRUITFUL FIG TREE. This is similar in character to the Parable of the Vineyard of the Lord of Hosts which occurs in the prophecy of Isaiah, the principal difference being that in the one case, after all that the Divine Husbandman has done for His vineyard, "it brought forth wild grapes" of idolatry [ISA. v. 1-7], while in the other the fig tree remains barren. The Gospel parable appears to relate principally to the time of our Lord's personal ministrations, He being the Dresser of God's vineyard, Who dressed it for three years by His works and His words ; and Who, though it still remained barren, yet interceded for it that it might be spared during the period of the apostolic ministrations which would follow, "this year also." But Divine words are never exhausted by the application of them in one sense or to one time only, and the parable has a meaning for all times and for all people, signifying the Lord's

long-suffering with sinners, and the danger of l without fruit in His spiritual Kingdom. [LUKE xiii.]

It was while our Lord was teaching in one of synagogues beyond Jordan that the "woman which a spirit of infirmity eighteen years" was brought before Him and released by Him from the paralytic bond which had so bowed her together that she "could in wise lift up herself." [See page 83.] This miracle gave occasion to the ruler of the synagogue to rebuke our Lord indirectly, fearing to do so directly, by indignantly charging the people to come and be healed on other day than the Sabbath; and our Lord's reply set forth some of those principles respecting the observance of the Sabbath which are collected together in another place. [See pages 98, 99.]

At this time also He repeated the Parable of the Mustard Seed [see page 103], which had a special application to the circumstances of the period, since those who opposed Him "were ashamed" while His Kingdom was spreading among the people of Peræa, who all "rejoiced for all the glorious things that were done by Him." With a similar application he also repeated

THE PARABLE OF THE LEAVEN. In this parable a woman is represented as leavening or lightening a quantity of dough made of three measures of meal of which she was making bread, by putting into it a small portion of leaven, or old dough which has been kept until it is full of the ferment germs, and has the same effect as barm or yeast. The three measures of meal here represent the three races of mankind descended from the three sons of Noah [see *Companion to Old Testament*, Book I. ch. v.], that is, the whole of mankind derived from "the first Adam;" and the leaven represents Christ Himself, "the Last Adam," leavening human nature by His own participation of it, and turning the nations of the earth into that Church of which St. Paul speaks as "one bread and one body" [1 COR. x. 17], "the Kingdom of God." [LUKE xiii. 20, 21.]

OUR LORD'S LAST MINISTRATIONS IN GALILEE, SAMARIA, AND JUDÆA.

In the remaining part of this narrative St. Luke records many of the words and a few of the acts of our

Lord which belong to the time occupied by Him in journeying from the southern part of Galilee (to which he had crossed from Peræa) to Jerusalem, where He was about to appear at the Feast of the Dedication [LUKE xii. 22; xvii. 11]. The Evangelist here narrates ten parables and two miracles, together with some of the warnings which our Lord uttered respecting the "Last Times" of Jerusalem and of the world.

It was upon His entrance into Galilee that our Lord received the warning, "Get Thee out, and depart hence: for Herod will kill Thee;" for although Peræa as well as Galilee was within the jurisdiction of Herod Antipas [*see* page 39, note], yet since he lived at Tiberias, the capital of Galilee, there would be greater danger near to that city than on the east of Jordan. The Pharisees who brought this warning were evidently sent by Herod himself, for our Lord sent them back with the message, "Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Herod seems to have shrunk from the responsibility of having Jesus within his jurisdiction, having bitter recollections no doubt of what he had been seduced into doing to St. John the Baptist, and desired to drive our Lord into Samaria, where He would be within the jurisdiction of Pilate. But whatever his cunning motive may have been, our Lord's Omniscience discerned it; and while He characterized it by calling Herod "that fox," He also declared that neither Herod nor any one else would be able to lay hold of Him until the time which He Himself had determined on should arrive. He also added, with a mournful prediction of its destruction, that He must be put to death in Jerusalem and not in Galilee [LUKE xiii. 31-35]. Our Lord did not, therefore, leave Galilee after this warning, but continued His ministrations there for at least some days, and probably for several weeks, until it was time for Him to go up to the Feast of the Dedication.

On one of the Sabbaths during this stay in Galilee Jesus condescended to accept the invitation of a chief Pharisee to join in a festive entertainment at his house when many other guests would be present. Before supper began He again illustrated His teaching respecting the observance of the Sabbath [*see* pages 98, 99] by doing a work of mercy, that of healing a man who had long

suffered from dropsy, the instantaneous cure not less than the words of the Good Physician so astonishing those who "watched Him" for something respecting which they could accuse Him, that "they held their peace" and "could not answer Him again to these things" [LUKE xiv. 1-6]. Then as the guests were seating themselves, each one trying to get the "chief room" or most honourable seat that he could, Jesus rebuked them in what may be properly called

THE PARABLE OF THE HIGHEST AND LOWEST SEATS. In this He enforces the advantage of humility over arrogance, by suggesting the case of a self-important man who placed himself in the highest seat at table, but on the arrival of a more honourable guest was directed to go down lower, and could find no place vacant except the very lowest, to which he would retire "with shame." In contrast to this was the opposite case of one who humbly seated himself in the "lowest room," and on the arrival of the host was bidden, "Friend, go up higher."¹ So in the Kingdom of God, "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." A similar spirit of humility also He enjoins upon the chief Pharisee who entertained Him, bidding him to exercise his hospitality by entertaining the poor rather than the rich, for by so doing he would gain for himself a recompense "at the resurrection of the just" [LUKE xiv. 7-14]. These last words drew from one of the guests the exclamation, "Blessed is he that shall eat bread in the Kingdom of God," and to this our Lord responded by addressing "unto him" especially

THE PARABLE OF THE GREAT SUPPER. In this parable it was our Lord's purpose to shew that although His bounty provides the means of salvation here, and the fruits of salvation hereafter, for all who will accept them, there are yet many who refuse the invitation to partake of them. The guests are represented as being bidden or invited some time before the supper was intended to be given, and again on the day itself. This is the Eastern custom, and its signification in the parable is that the Jews had been invited by the Prophets, who had spoken of Christ and His salvation, and that they were now being

¹ It appears to have been the custom for most of the guests to place themselves at table on their arrival,

and for the host to come in after they were seated, attended by those guests who were of highest rank.

again invited at the time when His Kingdom was about to be established. But all who are invited begin to make excuse. The rich landed proprietor has bound himself more closely to the earth by purchasing more land. The man of business is engaged in his business. The man of domestic life has his family cares. All have some reason why they desire to be excused from accepting the invitation, and then the giver of the feast bids his servants go "into the streets and lanes of the city" where the poor lived, who were so despised by the rich Jews, that they might take the place of the guests who declined to come. Thus our Lord represented that the publicans and sinners of the Holy City, whom the Pharisees regarded as outcasts from religion, were going into the Kingdom of Heaven before themselves; and not only they, but even the Gentiles outside of the City of God, those in the "highways" of the world, whom the Jews supposed to be incapable of salvation, were to be compelled by the power of love to come in and take their place in Christ's Kingdom. A further developement of the meaning of the parable is also to be found in its application to the Holy Communion. This is put forth in the second of the Exhortations which are sometimes used at the celebration of the Holy Eucharist: "Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's indignation against you. . . . They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast" [LUKE xiv. 15-24]. So our Lord said, in words similar to those of the giver of the feast, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" [MATT. xxi. 43].

But the man to whom this parable was spoken was not the only one in Galilee who was aspiring to eat bread in

the Kingdom of God, for "there went great multitudes with" Jesus at this time. Perhaps they went under the expectation that our Lord was about to enter upon the possession of the Kingdom respecting which He had said so much, and that then those who followed Him would share in the advantages of it. To them, therefore, "He turned" and set before them the cost of following Him in the true, that is, the spiritual, sense. Everything must be renounced that interfered between them and their duty to Christ. The time was coming, the ages of persecution, when His disciples would have to separate themselves even from those who were nearest and dearest to them if they separated them from Him; and when multitudes would be called so literally to take up the cross with their Master that they must lay down their lives for the sake of their allegiance to Him. In illustration, therefore, of the necessity for counting the cost of the service in which His followers wished to engage He spoke some short parables; one of a man building a tower or costly edifice with or without reckoning the expenditure necessary, another of a king going to war with his enemies with or without considering the extent of his resources for war. And then He told them what must be reckoned up as the cost of discipleship in those ages. They must expect not to gain, so far as this world was concerned, but to lose all: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." This series of short parables concludes with one in which the disciples are compared to salt, as in the Sermon on the Mount [MATT. v. 13]; and those who are not prepared to give up all for Christ to salt which has "lost its savour." This similitude derives its point from the character of the salt then, and still to some extent, used in Eastern countries. This was not a pure salt such as that used in our own country, but a very impure kind obtained from the salt marshes of Cyprus or the Dead Sea, and other similar localities. It contained about one-third of pure salt, or chloride of sodium, the remainder consisting of earthy impurities and a large proportion of chloride of magnesium, the latter being a deliquescent salt, or one that rapidly attracts moisture from the air. The moisture thus attracted soon dissolved the pure salt, which being thus drained away in a fluid form, left nothing behind but a comparatively tasteless earthy substance, of no value

as a preservative against corruption or as a condiment. Christian life without self-denial and self-sacrifice is thus represented by our Lord as a mere nominal Christian life, like the substance which is still called salt, but from which the savour has all been washed out, so that it is in reality salt no longer. [LUKE xiv. 25-35.]

As Jesus still travelled southward through Galilee "the publicans and sinners" drew near to hear Him, and when the Pharisees and Scribes complained that He received them, associating with them by the way and joining in their meals, He rebuked these teachers and rulers of His flock by narrating to them three more parables, the first of which was an enlarged form [see page 120] of

THE PARABLE OF THE LOST SHEEP, in which He contrasted the love of the Good Shepherd with their own conduct towards those whom they considered as lost sheep of the house of Israel. [Comp. EZEK. xxiv. 2-6; xxxiv. 11, 16, 31.] The shepherd has a flock of an hundred sheep feeding in the wilderness, that is, as we should say, on the downs or wild pasture-lands, and one of them wanders away to some distant down or some out-of-the-way cleft between one down and another. It is "lost," for a sheep that has thus become isolated will make no effort to return, and its only hope is in the care and diligence of the shepherd. The one lost sheep thus represents a class of wanderers such as the publicans and sinners of whom the Scribes and Pharisees complained. The Good Shepherd seeks them out and bears them lovingly home to His fold, and the Saints and Angels of Heaven rejoice with Him over the repentant sinners whom His love has saved. In "the ninety and nine just" or righteous "persons which need no repentance" it is best to see, not self-righteous persons who think they need no repentance, but literally those whom our Lord's words indicate when they are taken in a simple sense, namely, those who have been made righteous by God's grace, and who have not fallen away from the righteous condition in which He placed them. Of those who fall and are not repentant the parable says nothing. [LUKE xv. 1-7.]

THE PARABLE OF THE LOST PIECE OF MONEY also represents the love of the Saviour for every individual soul; but in this case His love is exercised through the Church, which is represented under the similitude of a woman [comp. ISA. liv. 5; REV. xii. 1; xxi. 2]: and thus

the teaching of these parables is carried a step further, shewing that the love of sinners which desires to reclaim them is not to be considered as belonging to the Good Shepherd Himself only, but as being extended to those whom He appoints over His house. So the Church on earth seeks for the lost sinner, and when her diligent seeking has been rewarded, her joy is not hers alone, but that of the Church in Heaven also. [LUKE xv. 8-10.]

THE PARABLE OF THE PRODIGAL SON is the third of this series, and the one which crowned all, by setting before the Scribes and Pharisees, and the Jews in general, the love of God in receiving the Gentiles, of whose conversion they were always so jealous, home to His family. In this parable the human father of the two sons represents the Divine Father of all, mankind at large being signified by the sons. The elder son is the representative of that part of God's family which remained faithful to Him through the patriarchal ages down to Abraham, Isaac, Jacob, and their descendants the Jews. The younger son is the representative of that part of God's family which left its spiritual home for the "far country" of heathendom, and after living through an age of prosperous and satisfied idolatry, found itself feeding on the unsatisfying husks¹ of unbelief, and hungered after a truer faith and a higher spiritual nourishment, the good and abundant food of the house of God. But when the conversion of the Gentiles to Christianity brought them home to their Divine Father, then the Jews were jealous of the loving joy with which they were received, and our Lord's rebuke of their jealousy is contained in the last words of the parable, "Son, thou art ever with Me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." It is observable that this parable is recorded by St. Luke alone, whose Gospel was written chiefly for the converted Gentiles.

But this beautiful parable is also to be understood in another sense, the Prodigal Son representing every wandering sinner who is brought by remorse for sin and

¹ The "husks" spoken of in the parable are the pods of the carob tree, which are used as swine's food, but which would be so indigestible

to a human being that after eating a large quantity he would be still perishing with hunger; just as he would if he had eaten chips of wood.

by penitence to long for the home of his heavenly Father's house. Whatever may have been the satisfaction that has for a time been derived from sins of self-indulgence, self-will, and irreligion, the time comes when by God's unseen ways of mercy he is brought to feel that his life is hollow and profitless, and that he cannot live without God's love. Then his heart is converted, or turned, towards good and towards God ; and returning back homeward by the way of penitence, God shortens the long and painful work of undoing the tangle of a sinful life by seeing him when he is "yet a great way off," going to meet him with love, and bringing him back once more to His house. The sinner had wandered, but he had not ceased to be the child of God, and pardon is waiting for him so soon as he shall really return home from the far country of his sin to the Presence of his Father. [LUKE xv. 11-32.]

THE PARABLE OF THE UNJUST STEWARD was spoken to the disciples, that is, to the Apostles, and was intended to give a warning to them against following the example of those, that is, the Scribes and Pharisees, who had been unfaithful in the trust which had been committed to them as the ministers and stewards by whom God's grace was to be distributed to His household. [*Comp.* LUKE xii. 42.] But in this, as in other parables, our Lord gives a key to its wider meaning, the words "He that is faithful in that which is least is faithful also in much : and he that is unjust in the least is unjust also in much," applying it to every form of stewardship, whether that of Divine things or any other kind. [*Comp.* MATT. vi. 24.] But the chief application of the parable is as an example to the "children of light" with regard to prudence in preparing for a future life. The steward [*comp.* GEN. xxiv. 2 ; xxxix. 4] had, in some way which is not mentioned, wasted the goods of his master ; and being called to account and dismissed from his master's service, he contrives a plan by which he will find friends who will receive him into their houses and support him in the future, when he has been turned out of his master's house. This plan involves a still further waste of his master's goods, for he calls together all that master's debtors and curries favour with them by making their debts appear to be much less than they are, as a spiritual steward would do if he represented to sinners that sins are not such

great trespasses against God after all. But although he has thus defrauded his master, that master or "lord" is one of "the children of this world" as well as the steward, and commends him for his shrewd wisdom in providing for the future. Such worldly wisdom in respect to this world is, our Lord says, greater than that of "the children of light" in respect to the world to come, and He bids the latter to use an analogous foresight in providing for the future. "And I say unto you, Make to yourselves friends of the Mammon of unrighteousness," that is, so use this world that you may have your good use of it on your side, and not your evil use of it against you, when God takes account of your words and works; "that when ye fail" by parting from this world in death, "they," the Angels and Saints of God, "may receive you into everlasting habitations." Thus, although the servants of God cannot be also servants of Mammon, yet they may make Mammon their servant by using this world as the servants of God. [LUKE xvi. 1-13.]

THE PARABLE OF THE RICH MAN [*Lat. DIVÉS*] AND LAZARUS appears to have been intended as a sequel to that of the Unjust Steward, being drawn from our Lord by the derision of the covetous Pharisees who had heard it. Although spoken as a parable, it was probably the narrative of an actual occurrence as known to the all-seeing Lord. It speaks of a very rich man who was able to live in great luxury, and who lived an entirely selfish life, using his wealth for nothing but self-gratification, and being quite indifferent about the sufferings of others, though he could not fail to know of them. This self-indulgence is the only sin mentioned, and therefore it is to be concluded that it is this sin with which our Lord associates the punishment afterwards spoken of. The rich man was so using "the Mammon of unrighteousness" that he was making an enemy by means of it, even the enemy of souls, and not friends, the friends of God. On the other side is represented one who was utterly destitute, Lazarus¹ the pauper, so destitute that sickness and privation had caused his body to become "full of sores." This poor, sick, and starving, beggar was laid in the porch or covered archway of the rich man's house in

¹ Lazarus is another form of the name Eleazar, "God is my help," and is still commemorated in the

term "Lazar-house," a hospital for beggars, and "Lazzaroni," the familiar designation of Italian mendicants.

the expectation that he would take notice of him and relieve him, but he was not allowed even to have "the crumbs which fell from the rich man's table," of which the very dogs that had taken some pity on Lazarus had partaken. [*Comp.* MATT. xv. 27.] The two men are then represented as dying, apparently about the same time, and in speaking of their death our Lord makes an evident contrast; the soul of Lazarus being "carried by the Angels into" the place of rest and peace, while the body of Dives is "buried," doubtless in a sumptuous tomb and with pompous accessories to match the "purple and fine linen" with which he had been accustomed to clothe himself. Then our Lord lifts the veil for a moment from the world to come, and the souls of both men are seen in the intermediate state, the soul of Lazarus in the Hades of happiness, that is, Paradise, or, as the Jews called the place of rest for departed souls, "Abraham's bosom;" the soul of Dives in the Hades of torment, such as was a foretaste of the everlasting fire of Gehenna [*comp.* MATT. v. 22]: and so completely is the position of the two men reversed that he who out of all his wealth would not give a crumb of bread to the beggar now entreats of that beggar a drop of cold water.

The words with which the parable concludes contain three stern warnings. *First*, It is revealed that punishment and happiness in the intermediate state are awarded as the retribution and reward of the life which has been lived on earth. "Son, remember that thou in thy lifetime receivedst thy good things,"—all the good he had asked or cared for,—“and likewise Lazarus evil things,” which it must be supposed were part of the discipline whereby his soul was made fit for Paradise; “but now he is comforted, and thou art tormented.” *Secondly*, It is shewn that in the intermediate state there is no possibility of passing, by one's own act, from a condition of misery to a condition of bliss.¹ “And beside all this, there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.” *Thirdly*, It is declared that if men on earth are not kept from the danger of falling into the rich man's condition by the ordinary

¹ That the state of blessedness is one of purification and of advancement in holiness, where those who have passed into it in union with

Christ are brought into still closer union with Him, as they have more peace, light, and refreshment, is almost universally believed

ministrations provided for them, they will not be kept from it even by miraculous ministrations. "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." [LUKE xvi. 19-31.]

This is the last of the longer parables which are recorded as having been spoken by our Lord as He went on His way along the border-land of Galilee and Samaria [*comp.* page 123] before turning southward towards Jerusalem. But there are indications that He discoursed to His disciples respecting the rules of Christian life, and that He often used similitudes that may be called short parables, as on other occasions. The subjects of His discourse, as recorded by St. Luke, were such as He had spoken of at other times, as if they were of such importance that they could not be spoken of too often: carefulness not to throw stumbling-blocks in the way of others [*comp.* MATT. xviii. 6, 7], the forgiveness of trespasses [*comp.* MATT. xviii. 15], the power of a growing and developing faith [*comp.* MATT. xvii. 20], the unprofitableness of all our services to an Almighty God, but His gracious and loving acceptance of those which are offered to Him with reverence, humility, and love [LUKE xvii. 1-10]. It was at this time also, when our Lord had actually begun his journey to Jerusalem, and after He had healed the ten lepers [*see* page 78] on His way through Samaria, that He uttered predictions respecting the last times [LUKE xvii. 20-37], such as He afterwards expanded in the discourses spoken on His way from Jerusalem to the Mount of Olives [MATT. xxiv. 3-51; LUKE xxi. 5-36]. It was probably when He was drawing near to Jerusalem, on His way to keep the Feast of Dedication there, that He spoke two parables respecting perseverance and humility in prayer. The first of these was

THE PARABLE OF THE UNJUST JUDGE, who, fearing not God nor regarding man, paid no attention to the appeal of a widow who had been wronged [*comp.* 2 KINGS viii. 3], until he found that he was likely to be wearied by her importunity, when for his own ease and comfort he granted her request. From this parable our Lord drew the inference that even when answers to prayer are delayed, yet should the prayer be perseveringly continued. "Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night

unto Him, though He bear long with them?" For if the ~~un~~just judge granted the importunate widow's request through her importunity, how much more shall the just Judge of all grant the prayers of His Church? He will surely answer those prayers in His time; and though in His Mercy He delays the punishment of the wicked, yet will His long-suffering come at last to an end. [*Comp.* HAB. ii. 3; REV. vi. 10, 11.] As the parable is set in the page of Holy Scripture, it relates to the last days, of which our Lord had just been speaking, and to the persecution which will precede His Second Advent, of which He speaks in His application of the parable; but it may also be taken as the comfort of individual Christians at all times, encouraging them to faithful and persevering prayer. Nevertheless, is this what the Son of Man will find at His Coming? [LUKE xviii. 1-8.]

THE PARABLE OF THE PHARISEE AND THE PUBLICAN is the second of this couplet of parables; and is specially said to have been spoken to self-righteous persons, "certain which trusted in themselves that they were righteous, and despised others." Perhaps it was, in its immediate sense, an answer to the unspoken thought of some of the Pharisees, "Do not we persevere in our frequent prayers?" Jesus seeming to say that they were frequent in their acts and words of prayer, but that these were so mingled with self-righteousness that they could not be acceptable to God. Nevertheless, the parable has an enduring application so long as there are self-righteous persons in the world. The Pharisee is represented as drawing near boldly to the altar, where he stood¹ praying "with himself," that is, making a self-satisfied meditation on his own goodness, instead of offering adoration, confession of sin, and humble supplication, to God his Maker. The Publican, one of the despised tax-gatherers, would not venture near to the altar and the Holy Place, but stood "afar off" in one of the outer courts of the Temple, and with gestures of sorrow and penitence [*comp.* EZRA ix. 5, 6; LUKE xxiii. 48] confesses himself a sinner, even "*the* sinner" as the original words are, and prays for mercy. His prayer was heard, and God was merciful, for our Lord says that he "went down to

¹ The custom of standing to pray was one of late introduction among the Jews. Our Lord [LUKE xxii. 14] and His Apostles [ACTS ix. 40;

xx. 36; xxi. 5] knelt, as David [2 SAM. xii. 16], Solomon [1 CHRON. vi. 13], and Daniel [DAN. iv. 10] had done.

his house justified," that is, [1] *made* just or righteous by the forgiveness of his sins, and [2] *accounted* just or righteous by God as one whose sins had been forgiven. He was thus justified, our Lord adds, "rather than the other," that is, the self-righteous Pharisee; "for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." [LUKE xviii. 9-14.]

The Feast of the Dedication, for which our Lord had now come to Jerusalem, was instituted by Judas Macca-bæus [B.C. 164] to commemorate the re-dedication of the new altar of burnt offering, and of the Temple itself, after their desecration by Antiochus Epiphanes [1 MACC. iv. 59. See *Comp. to O. T.*, page 417]. It was held at the time corresponding to Christmas, and hence it is said that when Jesus was thus present at the feast "it was winter." All that is said respecting our Lord's acts and words on this occasion is told by St. John, who relates that He made a solemn proclamation of His Deity to those who gathered around Him in Solomon's Porch¹ and "said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." In reply our Lord said that He had already told them and they had not believed Him, shewing that they were not of His sheep, for if they had been they would have listened to His words and followed Him. But He once more condescends to declare to them the great central truth of all doctrine respecting Christ, namely, His Eternal Deity. This He did in the words, "I and My Father are One." The Jews at once understood that this was an assertion of His Deity, for, as they had done before [JOHN viii. 59], they took up stones to put Him to death for blasphemy, and when He remonstrated with them, said, "For a good work we stone Thee not, but because that Thou, being a Man, makest Thyself God." Jesus reiterated His saying, declaring that He had done His

¹ This was a cloister, about a quarter of a mile long, which formed the eastern boundary of the Temple, and was a favourite place of assembly when the crowds in the Temple courts wished to hear any one address them. [*Comp. ACTS* iii. 11; v. 12.] It was called "Solomon's Porch" or Portico, or Colonnade, because it stood upon the great wall built by Solomon to support the Temple platform; but the porch it-

self was built by Herod the Great. A few years after our Lord had spoken there it was destroyed by fire and was never rebuilt; but the times were such that it is probable the ruins were never removed and that the pavement trodden by the feet of Christ still remains under the present surface of the great heap of stones by which the site of the Temple is covered.

good works among them to the very end that they might know and believe this truth [*comp.* JOHN xx. 31] "that the Father is in Me, and I in Him." They again attempted to stone Him, but He removed Himself out of their reach, and leaving Jerusalem, went down to the river Jordan, which He crossed, and along the eastern bank of which He travelled until He returned to Bethabara [*see* page 52, note], about twenty miles from the southern end of the Sea of Galilee. [JOHN x. 22-42.]

CHAPTER IV.

The Last Three Months of our Lord's Ministry.

A.D. 30. JANUARY 1ST—MARCH 31ST.

MATT. XX. 17—XXI. 5.

MARK X. 32—XI. 3.

LUKE XVIII. 31—XIX. 31.

JOHN XI. 1-57.

THERE is no mark of time to shew certainly how long our Lord remained at Bethabara, or in Peræa: but it is said that "many believed on Him there" [JOHN x. 42], as if He remained there for some time; and as the last three months before His Passion were spent here and at Ephraim, with the exception of a short visit to Bethany, it is probable that He remained at Bethabara during January and part of February, the visit to Bethany occurring about the middle of the latter month.

§ The Raising of Lazarus.

It would thus be about six weeks before His own Death and Resurrection that our Lord manifested the glory of His Deity by the crowning miracle of His Ministry, the raising to life again of one who had been four days dead.

Lazarus, or as the Hebrew form of his name would be, Eleazar, meaning "God is my help," was the brother of Mary and Martha, the sisters who have been mentioned at an earlier period as living at Bethany and entertaining the Lord at their house [LUKE x. 38-41]. He was not,

like the Lazarus of the parable, a poor and desolate beggar, but a person of some wealth and rank, living a happy life and having many friends ; and above all other blessings, being beloved by our Lord, so that the sisters spoke of him to Jesus as "he whom Thou lovest," and the Jews said, "Behold, how He loved him !" But the happy and prosperous Lazarus shared the lot of all men as well as the poor and desolate Lazarus ; sickness came upon him and he died. In the beginning of his sickness, the dangerous character of which may have been at once evident, the sisters sent a messenger from Bethany to Bethabara to inform our Lord, doubtless expecting that He Who had healed so many of their infirmities would also come and restore Lazarus to health. "Lord, if Thou hadst been here," the sisters each said afterwards, "my brother had not died." When therefore Jesus heard of this sickness of His friend Lazarus He remained only two days longer at Bethabara, and then, knowing by His Omniscience that Lazarus was dead, He began, with His disciples, the three days' journey southward through Peræa and across Jordan by the fords of Jericho to Bethany, on the eastern slope of the Mount of Olives, about two miles from Jerusalem, a journey of about sixty miles. The Apostles remembered how the Jews had endeavoured to stone their Master at the recent Feast of the Dedication, and at first remonstrated with Him in the belief that He was going to certain death. But soon their love prevailed, and Thomas, speaking for the rest, said, "Let us also go, that we may die with Him," words which had a prophetic sense ; for the Apostles did indeed follow their Lord afterwards, as He told St. Peter would be the case [JOHN xiii. 36], till they died with Him in martyrdom.

Lazarus "had lain in the grave four days," that is, two whole days and part of two others, when Jesus arrived at Bethany ; for though he had only "been dead four days," as Martha told Jesus, yet it was necessary in Judæa, as in other parts of the East, that burial should take place within a few hours of death. [*Comp.* ACTS v. 6, 10.] About ten days had thus elapsed between the time when the sisters had sent word to Jesus of their brother's sickness and the time when He appeared at Bethany in response to their call. It was quickly known in the village that "the Master" was coming, and as soon as

the active-minded Martha heard of His arrival in its outskirts she went to meet Him, her restful and waiting sister abiding in the house until He should come thither, or until He should send for her. This He shortly did, Martha returning to the house and whispering to her, that the Jews who were with her but who hated Jesus might not hear, "The Master is come, and calleth for thee." Mary had been waiting for Him, but now that she knew He waited for her she rose up quickly to go to Him, the Jews who did not know of the message supposing that she was going to weep out her sorrow at the grave. In the meanwhile Jesus had proclaimed His Divine power with one of those acts of self-assertion which occur so often in His Ministry, by saying to Martha, "I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die:" for neither Martha nor Mary, although they believed that Christ could have prevented the death of Lazarus, had any clear idea that He could restore him to life now. When, therefore, Jesus commanded those who stood by to roll away the stone which closed up the door of the cave-sepulchre, Martha interposed with an objection which shewed how little she knew what His power was, "Lord, by this time he hath become noisome: for he hath been four days dead." Our Lord's reply was first by the rebuke, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" and then by the command of Divine authority, "Lazarus, come forth." Then, as at the Last Day, "the dead shall hear the Voice of the Son of God: and they that hear shall live" [JOHN v. 25], so now "he that was dead came forth" swathed in his grave-clothes, but yet restored perfectly to life [JOHN xi. 1-44]. A few weeks later Lazarus is again heard of as sitting at supper with Jesus in the house at Bethany [JOHN xii. 1], having probably been with Him in His retirement at Ephraim, since "the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" [JOHN xii. 10, 11]. But nothing is afterwards recorded respecting the man thus wonderfully brought back from Paradise and the grave, though there is a very early tradition that he lived for thirty years afterwards.

§ *Our Lord's Retirement to Ephraim.*

The result of the great miracle of resurrection was that many of the Jews believed on our Lord ; but that the Sanhedrin, receiving information respecting it from others, came to the resolution that He should be put to death, and used all their endeavours from that time forward to effect their object. But it had been ordained by Jesus Himself in His Divine Providence and Foreknowledge respecting His Passion that He should die at the following Passover, and not before : and hence He retired until then "into a country near to the wilderness, into a city called Ephraim, and there continued with His disciples." Ephraim was probably in the same northern part of Peræa as Bethabara, out of the jurisdiction of the Sanhedrin : and it is not unlikely that it was the same place which had been formerly called Mahanaim, near to the "wood of Ephraim," where Absalom met with his death [2 SAM. xvii. 29 ; xviii. 6]. Of our Lord's life and ministrations there nothing is recorded, but it is probable that He remained there for four or five weeks until the Passover was drawing near : the place of his retirement being concealed from the Sanhedrin, who had issued orders "that, if any man knew where He were, he should shew it, that they might take Him." [JOHN xi. 45-57.]

§ *Our Lord's Last Journey to Jerusalem.*

A few days before Palm Sunday, Jesus once more, and for the last time, led His disciples southward again through Peræa to the fords of Jericho on the road to Jerusalem, and while they were journeying He revealed to the Apostles that He was going thither to die. There was at this time something remarkable in the aspect of our Lord, so that as "Jesus went before them," "they were amazed ; and as they followed, they were afraid" [MARK x. 32]. It seems to have been in consequence of their amazement and fear that He took the Twelve Apostles apart and explained to them what was about to happen. This He did in language which shews His foreknowledge of the course of events : for He predicted in exact order His Betrayal, His condemnation by the Sanhedrin, His delivery over to the Romans, the mocking, the scourging, His Crucifixion,

and His Resurrection on the third day after His Death. [MATT. xx. 17-19; MARK x. 32-34; LUKE xviii. 31-34.]

But notwithstanding this clear declaration of His coming Death, the Apostles appear still to have imagined that Jesus was about to take possession of the temporal sovereignty of the Jews. Hence Salome, the wife or widow of Zebedee, and the mother of his sons, St. James the Great and St. John, came to ask on behalf of those two Apostles that they might "sit, the one on Thy right hand, and the other on the left, in Thy Kingdom." No doubt she and they were thinking of their Lord's promise to the Twelve, "Ye also shall sit upon twelve thrones, judging," that is, ruling, as the judges of old had done, "the twelve tribes of Israel" [MATT. xix. 28]. So they had before asked Him, "Who is the greatest in the Kingdom of Heaven?" having disputed on the subject as they followed Him [MATT. xviii. 1; MARK ix. 33-35; LUKE ix. 46]. The reply of Jesus pointed out to them that they could only reign with Him by suffering with Him, drinking of His cup of pain, and being baptized with His baptism of blood: and that even then—as the true sense of the passage is—"to sit on My right hand, and on My left, is not Mine to give, save to them whom it is prepared for by My Father." And as the rest of the Apostles grew angry with the two brethren for their forwardness, the Lord bade them understand that they were not to look for temporal dominion such as was exercised by princes, but for a life of ministration which would require great humility and self-denial, "even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." [MATT. xx. 20-28; MARK x. 35-45.]

Jesus and His company had now crossed the river Jordan and were again in Judæa, the night of Thursday before Palm Sunday [March 31st] being spent by Him at Jericho in the house of Zacchæus, the rich "chief among the publicans." As He entered Jericho a great crowd gathered around our Lord, and Zacchæus, being "little of stature," and unable to see over the heads of those about him, climbed up among the spreading branches of a sycomore or mulberry fig, when he was called by name by his Lord with the words, "For to-day I must abide at thy house" [LUKE xix. 1-5]. As they entered the city a blind beggar, known as "blind Bar-

timæus, the son of Timæus" [MARK x. 46], heard from the multitude that Jesus of Nazareth was passing by, and "cried, saying, Jesus, Thou Son of David, have mercy on me." That night his prayer was not answered, but the next morning he was again by the wayside on the road by which Jesus left Jericho on His way to Jerusalem, and having been joined by another man afflicted like himself we thus read of "two blind men" who repeated the cry of the night before, "Have mercy upon us, O Lord, Thou Son of David."¹ Then Jesus, having tried the faith of both by the delay in answering the prayer of the one, commanded them to be led to Him, and having drawn out an expression of their full faith in His power to open their eyes, He "had compassion on them, and touched their eyes; and immediately their eyes received sight" at their Creator's hand, and the two men "followed Him," needing to be led no longer. [MATT. xx. 29-34; MARK x. 46-52; LUKE xviii. 35; xix. 10.]

THE PARABLE OF THE POUNDS was spoken by our Lord either during the supper at the house of Zacchæus or on the road from Jericho to Jerusalem. It has an evident relation to the incident that occurred at the supper, when the Jews "murmured, saying, That He was gone to be guest with a man that is a sinner," and when our Lord had replied by saying to Zacchæus, "This day is salvation come to this house, forso much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost" [LUKE xix. 7-10]. But our Lord's special reason for speaking this parable is said to have been "because He was nigh to Jerusalem," the town of Jericho being only fifteen miles distant, "and because they thought that the Kingdom of God should immediately appear." Such was the expectation of the Apostles, as had been shown by the request which had been made by Salome, and such also was the expectation of the multitude, as was shown three days afterwards when they led their King Messiah into Jerusalem under the idea that He was about to assume the throne of David.

¹ St. Matthew and St. Mark do not mention our Lord's arrival at Jericho nor His rest at the house of Zacchæus, but only His departure from the city. Hence they speak of the two men. St. Luke completes

the narrative of Bartimæus before passing on to that of Zacchæus, and does not mention the second man or the departure, saying only, "And Jesus entered and passed through Jericho" [LUKE xix. 1].

In this parable our Lord represents Himself as about to depart "into a far country," as He did by His Ascension into Heaven, leaving His servants in charge of His Kingdom on earth and not reigning visibly among them, as they were expecting Him to do. But when He left them for a time while He went thither to be crowned King of Glory in His Human Nature, He left them with the warning that He would come again, when He would require an account of their doings. So the ten servants are represented as each receiving one pound from their lord with the injunction, "Occupy" or "Do business with this until I come," and on his return he commanded them to be called "that he might know how much every man had gained by trading. One had gained ten pounds, another had gained five, and each hears the gracious words of the King, "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten, over five, cities." A third comes with the pound which he had received safely laid up in a napkin, but only the pound. He had not exactly wasted his master's goods, but he had done the same thing by wasting the time which he ought to have spent in his master's service. He excuses himself by saying that he knew that master to be an austere man, taking up where he laid not down, and reaping where he had not sown. But the excuse is turned into his own self-condemnation. Whether or not his master was what he represented him to be his own words are enough, "Thou knewest" this, and yet thou hast not taken any trouble or care to do that which thou knewest I required of thee? "Out of thine own mouth will I judge thee, thou wicked servant. . . . Take from him the pound, and give it to him that hath ten pounds." Then Jesus gives the explanation, "For I say unto you, That unto every one which hath" through his proper use of the gifts intrusted to his stewardship, to him "shall be given" more by way of reward: "and from him that hath not, even that he hath," not by his own good work, but by his Master's gift, even that "shall be taken away from him," so that he will be left destitute before his Master's judgment seat.

Another part of the parable speaks of other servants who rebelled against their king, "the citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." By these are represented the

Jews, who not only rejected our Lord while He was among them, but also refused to receive Him as their King when He was proclaimed to them by the Apostles. These also are to be judged by the King on His return, the parable concluding with the words, "But as for those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" [LUKE xix. 11-27]. Thus as our Lord was about to enter Jerusalem with the triumph of Palm Sunday He warns those around Him that His Kingdom will not be a temporal one in which they will see Him reign on the throne of David, but a spiritual one visibly ruled by His servants, who with all others His citizens will be called to account when He shall come again in glory to judge the world.

BLE OF OUR LORD'S MIRACLES.

MIRACLES.	MATT.	MARK.	LUKE.	JOHN.
<i>and persons restored to life.</i>				
r of Jairus	ix. 18	v. 22	viii. 41	
f Nain's son			vii. 11	xi. 1
<i>Demoniacs exorcised.</i>				
in the synagogue at Capernaum	viii. 28	i. 23	iv. 33	
ne demoniacs	ix. 32	v. 1	viii. 26	
soniac				
child at the Mount of Transfigura-	xvii. 14	ix. 14	ix. 38	
blind demoniac	xii. 22			
ecianian woman's daughter	xv. 21	vii. 24		
soniac			xi. 15	
<i>is healed of bodily infirmities.</i>				
r the Sermon on the Mount	viii. 1			
certain city		i. 40	v. 12	
rs			xviii. 11	
n's paralytic servant	viii. 5		vii. 1	
t Capernaum	ix. 1	ii. 1	v. 17	v. 1
c at Bethesda	xii. 9	iii. 1	vi. 6	
a withered hand			xiii. 10	
with the spirit of infirmity	viii. 14	i. 29	iv. 38	iv. 46
mother of a fever				
in of Capernaum's son	ix. 27			ix. 1
en				
o had been born blind		viii. 22		
at Bethsaida	xx. 29	x. 46	xviii. 35	
en at Jericho		vii. 31		
lumb man	ix. 20	v. 25	viii. 43	
with an issue of blood			xiv. 1	
dropsy			xxii. 50	
restored				
<i>viding for bodily necessities.</i>				
anged to wine				ii. 1
i draught of fishes	xiv. 15	vi. 35	v. 1	
of the five thousand	xv. 32	viii. 1	ix. 12	vi. 5
of the four thousand	xvii. 24			
money in the fish's mouth				xxi. 1
i draught of fishes				
<i>viding for safety of disciples.</i>				
empest when He had been asleep	viii. 23	iv. 35	viii. 22	
tempest when He walked upon the	xiv. 32	vi. 51		vi. 21
<i>dence of supernatural being.</i>				
the sea	xiv. 25	vi. 48		vi. 19
een through the multitude at Na-			iv. 30	
een through the multitude at Jeru-				viii. 59
een through the multitude at Jeru-				x. 39
fig tree to wither	xxi. 18	xi. 12		

TABLE OF OUR LORD'S PARABLES.

PARABLES.	MATT.	MARK.	LUKE.
§ <i>The Kingdom of Heaven.</i>			
The Sower	xiii. 3	iv. 3	viii. 5
The Tares	24		
The Mustard Seed	31	31	xiii. 18
The Leaven	33		21
The Treasure hid in a field	44		
The Pearl of great price	45		
The Net	47		
The Unmerciful Servant	xviii. 23		
The Labourers in the Vineyard	xx. 1		
The Two Sons	xxi. 28		
The Wicked Husbandmen	33	xii. 1	xx. 9
The Marriage of the King's Son	xxii. 1		
The Ten Virgins	xxv. 1		
The Ten Talents	14	xiii. 34	
The Sheep and the Goats	31	iv. 26	xiv. 16
The Seed growing secretly			xix. 11
The Great Supper			
The Pounds			
§ <i>The Christian Life.</i>			
The Two Debtors			vii. 41
The Good Samaritan			x. 30
The Friend at Midnight			xi. 5
The Rich Fool			xii. 16
The Barren Fig tree			xiii. 6
The Highest and Lowest Seats			xiv. 7
The Lost Sheep	xviii. 12		xv. 4
The Lost Piece of Money			8
The Prodigal Son			11
The Unjust Steward			xvi. 1
The Rich Man and Lazarus			19
The Unprofitable Servants			xvii. 7
The Unjust Judge			xviii. 1
The Pharisee and the Publican			9

BOOK III

THE PASSION, RESURRECTION, AND ASCENSION OF OUR LORD

A. D. 30.

APRIL 1ST—MAY 18TH.



CHAPTER I.

Our Lord's Approach to His Sufferings.

ATT. XXI. 6—XXVI. 26. MARK XI. 4—XIV. 11.
LUKE XIX. 32—XXII. 6. JOHN XII. 1-50.

ON the Thursday night before Palm Sunday our Lord rested at the house of Zacchæus; and leaving cho the next day, He arrived at Bethany on Friday morning [March 31st], intending to remain there on the bath. As He came near to Bethany He passed over against the neighbouring village of Bethphage, and passing gave directions to two of His disciples, perhaps Peter and St. John, respecting the preparations which were to be made on the next day but one for His entry into Jerusalem. On the next day, which was the Sabbath, they were to rest "according to the commandment" (cf. LUKE xxiii. 56), but on the first day of the week Jesus was about to begin His last visit to the Holy City; they were then to go to Bethphage and obtain for use "an ass, and a colt with her," a colt "whereon never man sat," which the owner would permit them to bring as soon as the message was delivered, "The Lord hath need of them." "All this was done," says St. Matthew, "that it might be fulfilled which was spoken by the prophet" [ZECH. ix. 9; ISA. lxii. 11], "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, sitting upon an ass, and a colt the foal of an ass" [MATT. xxi. 1-5; MARK xi. 1-3; LUKE xix. 28-31.]

§ The Sabbath Supper at Bethany.

[APRIL 1ST.]

Our Lord arrived at Bethany, at the house of Mary, Martha, and Lazarus, in the early evening of Friday, the

Sabbath beginning at six o'clock on the evening of Friday, and ending at six o'clock on the evening of Saturday. How the Sabbath itself was occupied by our Lord and His disciples there is nothing to shew, but it may be reasonably inferred that He discoursed to those who gathered round Him. For as the Mount of Olives was a Sabbath-day's journey from Jerusalem [ACTS i. 12], so it appears that the distance between the Holy City and Bethany was not considered to exceed the lawful limits;¹ for when it was known that Jesus had returned, "much people of the Jews" came there "not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." The chief priests employed that Sabbath in consulting "that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" [JOHN xii. 9-11]. But in the evening, when the day of rest was over, "they made" Jesus "a supper; and Martha served: but Lazarus was one of them that sat at the table with Him." At this supper it was that Mary, the sister of Lazarus, took a pound of ointment of pure nard, so costly that it was valued at three hundred pence, or nearly ten pounds of our money, by Judas Iscariot, "and anointed the feet of Jesus" with it. This she would do standing behind the high couch on which Jesus was reclining (according to the custom of the later Jews) with His feet turned outward towards the wall of the room. Then she "wiped His feet with her hair: and the house was filled with the odour of the ointment." This loving and reverent act led to a fresh declaration by our Lord of His coming Death. For when Judas Iscariot objected to such a use of the precious ointment as waste—using the argument that it might have been "sold for three hundred pence, and given to the poor," though he cared nothing for the poor—our Lord replied, "Let her alone: against the day of My burying hath she kept this. For the poor always ye have with you; but Me ye have not always" [JOHN xii. 1-8]. Similar arguments to that of Judas are often used when money is laid out for purposes which are solely connected with the worship of God, and

¹ There is no rule in the Law respecting the distance which a person was allowed to travel on the Sabbath; but the distance laid down by the later Rabbins was two thousand

paces, or about six furlongs, three-quarters of a mile. The rule was evaded with laborious ingenuity whenever it was convenient to a Jew to evade it.

which seem to be of no benefit to man : but our Lord's words may remind us that such costly outlay is not waste if it is really expended on Him.

§ *The Events of Palm Sunday.*

[APRIL 2ND.]

Early in the morning on the first day of the week the two disciples went to Bethphage, according to the directions which Jesus had given them when coming past the village on the Friday evening before, and there all happened as He had foretold. St. Mark, whose Gospel was probably written down from information given by St. Peter, says with the minuteness of an eye-witness that they "found the colt tied by the door without in a place where two ways met;" and when, as they prepared to take him to their Master, they that stood by said, "What do ye, loosing the colt?" the owners immediately "let them go" when they replied, "The Lord hath need of him," and suffered them to take him to Jesus the Lord, Who needed him [MARK xi. 5-7 ; LUKE xix. 32-35]. Then the colt, "whereon never man yet sat," but which had been preserved for the use of the Son of Man Himself, was prepared with royal caparisons by having the clothes of some of the disciples placed upon him,—rich clothes, probably such as Lazarus and Martha and Mary, who had spent three hundred pence on anointing the Lord's feet, would be able to provide [*comp.* 2 KINGS ix. 13],—and as Jesus rode upon the colt, the ass, also richly caparisoned in the same manner, was led by His side, either as an additional mark of dignity, or out of charity towards the mother and her foal. Thus He of Whom it had been said in ancient prophecy, "Look upon Zion, the city of our solemnities . . . for the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us" [ISA. xxxiii. 20, 22], was now riding to Zion in the same simple yet royal state in which the judges of Israel appeared in still more ancient days when Deborah sang, "Speak, ye that ride on white asses, ye that sit in judgement, and walk by the way" [JUDGES v. 10].

But it was not the disciples alone who thus gave honour to Jesus as a King on this occasion. It was the week of the Passover, and many hundreds of thousands of Jews and proselytes from all parts of the world had come

to Jerusalem to keep the Feast. As those who had come with Jesus from Jericho, and the inhabitants of Bethany and Bethphage, accompanied Him down the Mount of Olives, the procession was met by "a very great multitude" of those who were thus lodged in Jerusalem or encamped in the valleys and on the heights around, and of these also some spread their garments in the way to make a royal path for the King, others cut down branches from the trees and strawed them in the way, and others went forth from the city to meet Him bearing palm branches as those who were celebrating the triumph of a Conqueror.¹ Then arose a glad anthem, taken from the Great Hallelujah of the Psalms [Ps. cxviii. 25, 26], "Hosanna to the Son of David: Blessed is the King of Israel that cometh in the Name of the Lord: Blessed be the Kingdom of our Father David, that cometh in the Name of the Lord: Hosanna: Peace in Heaven, and glory in the highest." It was while Jesus was thus being carried forward to Jerusalem in a royal progress that "some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" [LUKE xix. 39, 40]. These Pharisees thus recognized our Lord as a Teacher, but would not join the multitude in praising God for His coming among them as the Messiah. This is what many do at the present day, denying the Deity of Christ, but professing to accept Him as one of the highest of human teachers.

But amidst all the shouts and hymns of triumph Jesus Himself was sad. A few weeks before He had wept at the grave of Lazarus at Bethany [JOHN xi. 35], and now on His way from Bethany He weeps as if at the grave of His people Israel, the only two occasions on which He is recorded to have wept. For "when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He foresaw that the result of His own Ministrations, and of those of His Apostles, would not be

¹ The use of palm branches as a symbol of victory is illustrated by 2 Macc. x. 7; 1 Macc. xiii. 51; *comp.* 2 Macc. xiv. 4. They were so used

also among the Greeks and Romans. See, too, the martyr palm-bearers of the Apocalypse [REV. vii. 9; *comp.* 2 ESDR. ii. 45].

- a general conversion of the Jews, or even a conversion of a large number of them, and that even of those who were now leading Him in triumph many would soon be disappointed that He had not assumed a temporal sovereignty, and would revenge themselves with the cries, "Not this Man, but Barabbas;" "We have no King but Cæsar." He also predicted the coming destruction of Jerusalem by the Romans, saying, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" [LUKE xix. 39-44]. This prediction was fulfilled to the letter when Titus dug a trench all round the city and made the earth thus dug out into a wall on the edge of the trench; when nearly a million of Jews, men, women, and children, were killed by famine, pestilence, and the sword during the siege; and when the whole city, and the Temple, were so entirely destroyed that a plough was passed over the site of them. This fulfilment is unconsciously testified to by the Jewish historian Josephus, who narrates all that he saw and could hear respecting the terrible siege of Jerusalem by Titus in his "History of the Jewish Wars." He says that the Holy City was then "so thoroughly laid even with the ground by those that dug it up to the foundations that nothing was left to shew those who came there that the city had ever been inhabited" [JOSEPH. *Wars*, vii. 1]. Modern researches in and around Jerusalem corroborate the truth of this statement, nothing remaining of the ancient city but a vast heap of broken stones.

Jesus now entered the Holy City at one of its northern gates and went towards the Temple. "All the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee." He then went into the Temple and "looked round about upon all things," but the purpose of that day was fulfilled in the triumphant proclamation of Him as the King-Messiah, and no other acts or words on Palm Sunday are recorded. So "when the eventide was come, He went out unto Bethany with the Twelve," "and lodged there," or in the Mount of Olives [LUKE xxi. 37, 38], every night until Thursday, that of His apprehension. [MATT. xxi.

6-11, 17; MARK xi. 4-11; xiv. 3; LUKE xix. 32-44; JOHN xii. 12-19.]

§ *The Events of Monday in Holy Week.*

[APRIL 3RD.]

THE WITHERING OF THE BARREN FIG TREE occurred upon this day. Returning from Bethany, Jesus "hungered," perhaps because He had spent the night in prayer, and had started for Jerusalem before daybreak without food. This circumstance led Him to work a miracle which was to become, the next morning, a parable to His disciples. A fig tree by the wayside shewed itself to be in such full foliage, although it was earlier than the ordinary time for becoming so, that it could be seen "afar off:" and since the young figs should have attained a considerable size by the time the leaves were full grown, and be in an eatable condition, the show of leaves gave a promise of fruit. But when Jesus, for the sake of His disciples, not in ignorance, "came to it," He "found nothing thereon but leaves only," the promise of fruit being thus a false one. Then Jesus said to the tree, "Let no fruit grow on thee henceforward for ever" [MATT. xxi. 18, 19; MARK xi. 12-14]. He then passed on with His disciples, and they did not at that time see the result, nor yet in the evening as they returned to Bethany, for it was then dark. But the next morning [Tuesday], as they were again going to Jerusalem, they saw that the tree had withered, being "dried up from the roots," according to the command of their Master, and "they marvelled, saying, How soon is the fig tree withered away!" It was a type of the Jewish people and their recent zeal for Christ's honour; of the religious condition of the nation, with its great show of pretentious foliage and its barrenness of good works. But Jesus made it also the occasion of repeating what He had previously said to them respecting the power of faith and prayer [*comp.* MATT. vi. 14, xvii. 20], by means of which not only would such a miracle as this be effected, but even "this mountain" be removed and "cast into the sea." [MATT. xxi. 20-22; MARK xi. 20-26.]

THE SECOND CLEANSING OF THE TEMPLE also occurred on the Monday in Holy Week. After the condemnation of the Barren Fig Tree Jesus and His dis-

ciples passed across the Valley of the Kedron, and, entering Jerusalem, went directly, as on the previous morning, to the Temple. And now that He was on His last visit to His Father's House, a visit of three days, the Sunday, Monday, and Tuesday in Holy Week, He exercised the same Divine authority there at the end of His Ministry which He had exercised at the beginning of it on His first public appearance there [JOHN ii. 13-17]. The buyers and sellers were in the Temple courts once more—the money-changers, or bankers, for the rich, the sellers of doves or pigeons for the poor; but it does not appear that the sheep and the oxen had been brought back again. He did not now make a scourge of small cords as an emblem of authority and power, but by His word alone He drove the buyers and sellers out of the courts of the Temple, overthrowing their tables and their seats, “and would not suffer that any man should carry any vessel through the Temple,” and rebuking them with the stern words, “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” But although Jesus thus shewed Himself as a stern and irresistible Judge, He also shewed Himself to be full of compassion and mercy, for “the blind and the lame came to Him in the Temple” which He had thus purified, “and He healed them,” thus working His last miracles in His Father's house. [MATT. xxi. 12-14; MARK xi. 15-19; LUKE xix. 45, 46.]

§ *The Events of Tuesday in Holy Week.*

[APRIL 4TH.]

It was probably the sight of our Lord's merciful and marvellous miracles which revived the glad cry of Palm Sunday, and it was now taken up even by the children, who sang “Hosanna to the Son of David” in the Temple courts. The chief priests and scribes “were sore displeased” both at the sight of the miracles and the sound of the praise. “Hearest Thou what these say?” they indignantly asked of Jesus; and His reply was given to them out of the Psalms they so often heard sung in that Holy Place, “Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?” [PS. viii. 2.]

The “chief priests and elders of the people,” that is,

the Sanhedrin, next question Jesus officially respecting His authority. He "taught daily in the Temple" [LUKE xix. 47], and "as He was teaching" they come to Him with the demand, "By what authority doest Thou these things? and who gave Thee this authority?" The question probably referred especially to our Lord's act of authority in driving the buyers and sellers out of the Temple; but they had already determined to put Him to death [JOHN xi. 53], and no doubt they were endeavouring to find some reason for apprehending Him then and there which would satisfy the multitude and prevent a rescue by them. But Jesus in His wisdom replied to them by asking them a question which greatly embarrassed them. "I also," He said, "will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" This question refers to the last previous occasion on which the Sanhedrin had made an official enquiry into the mission and authority of one claiming to be a Divine messenger. For about three years before they had sent a deputation of their own body to St. John the Baptist "to ask him, Who art thou?" [JOHN i. 19:] and the question of Jesus is as much as to say, "You received an answer from the Baptist; have you made up your minds yet as to his authority? If ye have not yet made up your minds as to the purport of his reply, ye are unworthy to have an answer from Me." If they had made up their minds respecting John the Baptist, they had no doubt concluded that he was *not* a Divine messenger, but they feared to say so on account of the multitude standing around; "for all," they said among themselves in a whisper, "hold John as a prophet." They therefore temporized and evaded a direct answer by saying, "We cannot tell." Then Jesus refused to proclaim to these unbelieving rulers that Divine authority which He had already proclaimed so often to those who were worthy to receive the knowledge, "and He said unto them, Neither tell I you by what authority I do these things." [MATT. xxi. 15, 16, 23-27; MARK xi. 27-33; LUKE xx. 1-8.] And when He had said this He added a rebuke of their unbelief by speaking to them two parables in the hearing of those around. The first of these was

THE PARABLE OF THE TWO SONS, who were directed

by their father to go and work in his vineyard, the one refusing to go but yet afterwards repenting of his disobedience and going, the other promising to go but not going. The first of these sons represents those who had lived in open disobedience to the commandments of God, and who, notwithstanding their rough and reckless "I will not," yet repented at the preaching of John the Baptist, and went to work in the vineyard of the Lord. The second of the sons represents those who ostentatiously professed to live as obedient children of God and yet gave to Him no real obedience. They were equally sinners with those who did repent, but they did not turn, like them, from their sins, and did not mean to work in the vineyard of their father when with smooth outward forms of respect and obedience they said, "I go, sir." The parable has its lesson for all time, but the particular application of it then made by our Lord was given in the words, "Verily I say unto you, That the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him." [MATT. xxi. 28-32.]

THE PARABLE OF THE WICKED HUSBANDMEN was the second of these accusing and condemning parables spoken to the Sanhedrin at this time. It may be said that our Lord here takes up the parable of the vineyard which He had spoken to the Jews by His Prophet Isaiah seven hundred years before [ISA. v. 1, 2], the "vineyard" in both cases being "the house of Israel," and "the Lord of Hosts" being the Householder. But the Old Testament parable is here much expanded. The "householder," or owner of the vineyard, lets it out to husbandmen or tenants and goes into a far country. When the vintage drew near he sent his servants time after time for his share of the produce, but they are beaten and stoned and killed by the husbandmen. At last he sends "his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Thus our Lord drew into a small compass the history of many genera-

tions; of ages during which God had borne with the Jews, sending to them prophets after prophets, who were over and over again rejected by them, and many of them put to death, and at last sending to them His Only Beloved Son, Whom they presumptuously and wickedly excommunicated when they condemned Him for blasphemy, and said, "He is guilty of death" [MATT. xxvi. 65, 66], and Whom they slew by procuring His Crucifixion at the hands of the Romans. In His application of this parable Jesus declared to the rulers and to the Jews in general that the Lord of the vineyard would destroy the wicked husbandmen and let it out to others who would render Him the fruits in their seasons. "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" words which were fulfilled when the destruction of the Temple put an end to the Jewish Church, and the Christian Church henceforth became the Kingdom of God. "And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." [MATT. xxi. 33-46; MARK xii. 1-12; LUKE xx. 9-18.] Our Lord, therefore, continued in the Temple during the whole of this day, and other incidents are recorded as occurring there before He took His final departure thence, including the last parable that was spoken in His Father's House at Jerusalem.

THE PARABLE OF THE MARRIAGE SUPPER AND THE WEDDING GARMENT, which is somewhat similar to, but not the same as, the Parable of the Great Supper. [See page 138.] In this parable Jesus takes up a similitude used in the Old Testament, where God frequently represents Himself as the Husband of His Church; and which appears again in the last pages of the Bible, where the final reception of the Church Triumphant into His Presence is called "The Marriage Supper of the Lamb" [REV. xix. 9].

The first part of the parable is very similar also in its general character to the preceding one. The king prepares a supper to celebrate the marriage of his son, and sends his servants some days beforehand to invite the guests. On the day of the supper he sends other servants to announce, "All things are ready: come unto the

marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them :” and were punished by the King sending forth His armies to destroy the murderers and burn up their city. Here, as in the preceding parable, our Lord predicts the overthrow of the Jewish nation and Church and the total destruction of their Holy City. [MATT. xxii. 1-7.]

The second part of the parable begins with the substitution of the Gentile Church for the Jewish Church. “The wedding is ready, but they which were bidden were not worthy,” therefore the servants are again sent forth, and this time into the highways of the world, where they “gathered together all as many as they found, both bad and good” [*comp.* MATT. xiii. 47, 48] : “and the wedding was furnished with guests.” This was done when the Apostles were dispersed throughout the world to make disciples of all people, after the martyrdom of St. James the Less at Jerusalem in A.D. 62 : for from that time the Christian Church was gathered entirely from the “highways” of the world outside the Holy Land. But the parable goes on to relate that among those who had accepted the invitation of the king there was one “which had not on a wedding garment,” having refused to wear the white robe which the king had provided for each of his guests. [*Comp.* REV. vi. 11; xix. 8.] On the king saying to him, “Friend, how camest thou in hither not having a wedding garment?” the man was unable to make any excuse, and the king adjudged him to be bound hand and foot and cast out of the lighted banqueting-room into “outer darkness,” where there was “weeping and gnashing of teeth,” among those who could not enter into the presence of the king. This second part of the parable applies entirely to Christians, the white wedding garment representing that “righteousness of saints” [REV. xix. 8], which is first put on at baptism (and of which the “chrisom” or white robe in which infants and others were formerly baptized was a symbol), and which is being renewed day by day by those who “put off . . . the old man, which is corrupt,” and “put on the new man, which after God is created in righteousness and true holiness” [EPH. iv. 22, 24]. The man who endeavoured to sit down to the

marriage supper without a wedding garment is therefore a type of those who expect to enter Heaven without being clothed with righteousness by baptism at first, and afterwards by a life in accordance with the Christian condition into which baptism has brought them. And although one such person only is named in the parable, yet our Lord's last words declare that this one represents a large class of persons: for "many are called, but few are chosen" [MATT. xxii. 1-14].

It was also while our Lord was in the Temple on this eventful day that the Pharisees, the Sadducees, and the Herodians made three several attempts to "entangle Him in His talk," that so they might find a subject of accusation against Him on which He might be charged with breaking either the Roman or the Jewish laws.

The Herodians came first, *tempting Him respecting the tribute-money*. The Herodians were a political party among the Jews, who looked to the descendants of Herod the Great as those by whom the greatness of the Jewish nation would be restored, and by whom that hateful dominion of the Romans would be abolished which was represented by the "tribute-money," or tax, which all Jews were compelled to pay to the Roman Cæsar or Emperor. The tempters came to our Lord, therefore, not being members of the Sanhedrin, but being sent by them "as spies which should feign themselves just men" [LUKE xx. 20], using the insidious words, "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men." But the question with which they followed up this subtle speech was intended to draw Jesus into some assertion that could be construed into treason against the Emperor, "Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?" He then required them to shew Him the tribute-money, and they brought Him a silver denarius or Roman penny [value 7½d.] with the head of Tiberius Cæsar on one side of it, and above the emperor's head the "superscription" of his name and title. From this coin He gave His answer, saying, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Thus He gave the Herodians to understand that the coins used by them shewed whose subjects they were, the subjects of the Roman emperor; and that whatever he was entitled to from his subjects they were bound to give. But He adds words which are as much as to say, "Ye claim to be exempt from Roman taxation and authority because God is your King. It is true that ye are the subjects of God: why do ye not, therefore, render obedience to Him Who is your King, instead of thus endeavouring to put the King's Son to death." And "when they had heard these words," the Herodians " marvelled, and left Him, and went their way." [MATT. xxii. 15-22; MARK xii. 13-17; LUKE xx. 19-26.]

*The Sadducees*¹ followed, *tempting Jesus respecting the Resurrection*, His teaching about it being thought by them to be inconsistent with the Law of Moses. The question which they asked had reference to the Law of the Levirate, that is, of the relationship of brother-in-law [Lat. *levir*], which is laid down in Numb. xxvii. 8-11, Deut. xxv. 5, but it may be doubted whether the whole bearing of the question is now evident. The principal matter for us is the answer of our Lord, in which He declared that "in the Resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven," or as they are given by St. Luke, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the Resurrection." From this it is evident our Lord intended them to understand that their question had nothing to do with the condition of those who are in Heaven; for since there is no death, there is no necessity for that renewal of the race, which is one of the purposes of marriage, and to which especially the question of the Sadducees referred. But the words of Jesus are not opposed to the Christian instinct which gives us a confident expectation that relatives will recognize each other hereafter in the same relationships in which they have been known to each other in this life. Husbands and wives will not be as strangers to each other in Paradise and Heaven, but all the lower feelings belonging to the married state will have passed away, and the higher and more spiritual part of their oneness will be intensified.

¹ For a note on the Pharisees and the Sadducees, see "Companion to the Old Testament," page 422.

The latter part of our Lord's words were spoken in refutation of the great error of the Sadducees, and without any special reference to the question they had asked Him. He quotes the great words of covenant which had been spoken to Moses at Horeb, "I AM the God of Abraham, and the God of Isaac, and the God of Jacob" [EXOD. iii. 6], words which were spoken two centuries after Jacob had passed out of this life, and more than three centuries after the death of Abraham: and then He points out to them that since the words are spoken as of the present and not of the past, therefore God speaks as the God of those who are still alive though in another state of being, "God is not the God of the dead, but of the living." "Ye therefore do greatly err," added Christ, when ye say that there is no Resurrection; and so convincing was His argument considered by those who stood by, that "certain of the scribes, answering, said, Master, Thou hast well said." [MATT. xxii. 23-33; MARK xii. 18-27; LUKE xii. 27-47.]

The Pharisees themselves at last joined in *tempting our Lord* by means of a question which aimed at the very fundamental principles of the Law. "Master," said a lawyer, one skilled in all the precepts of Moses, "which is the great commandment in the Law?" To this Jesus answered in words which had once before been used in His Presence and with His sanction [LUKE x. 27], "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In giving this answer our Lord taught those who questioned Him that they had not far to look for the chief rules of duty, for the "first and great commandment" was written in the Law itself, and was familiarly known to every Jew [DEUT. vi. 5, 9]. The scribe or lawyer who had been put forward by the Pharisees to tempt Jesus was so moved by His answer that he replied, "Master, Thou hast said the truth. . . . And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God." [MATT. xxii. 34-40; MARK xii. 28-34.]

It is probable that the Pharisees expected Jesus to make some declaration respecting belief in His Deity as

"the first and great commandment." For He seems to have been reading their thoughts, as He did on other occasions when He asked them, "What think ye of Christ?" the Messiah of your ancient prophecies, "Whose Son is He?" They at once answered that He was "the Son of David." But Jesus led their thoughts far higher, pointing to Christ as the Son of David's Lord, by saying, "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" This was equivalent to saying, "If the Messiah is the Lord of David, then, although He be the Son of David after the flesh, He is the Son of God also, and therefore God as well as Man." This argument also was so convincing that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." [MATT. xxii. 41-46; MARK xii. 35-37.]

The Lord's sojourn in the House of His Father was now about to end, the day drawing to its close, and with it the day's work in the Temple. He was now in the Treasury, or Court of the Women, which was also called the "Synagogue" of the Temple, a very public part of the inner enclosure of the Temple, into which women were allowed to enter, and where the chests were placed into which the people dropped their offerings. There He saw "how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites,¹ which make a farthing." When our Lord saw this He saw much more, seeing as One Who is Omniscient, and He said, "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Thus He saw the self-denial of the poor widow, who was ready to suffer privation that she might make her offering to God, and thus illustrated words which our Lord used on another occasion, "A man's life consisteth not in the abundance of the things which he possesseth" [LUKE xii.

¹ The "mite" was a small copper coin called a "prutah," or a "lepton," two of them being equal to a Roman "quadraus," which was the

fourth of a Roman penny (and therefore worth about twopence of our money), just as our farthing is the "fourthing" of an English penny.

15]. But it is not necessary to suppose that the comparison which was drawn between the rich and the poor conveyed a censure upon the former. Though, being rich, they could make even large offerings without being pinched, or even exercising any self-denial, yet out of their abundance they gave abundantly and not in a spirit of niggardliness. [MARK xii. 41-44; LUKE xxi. 1-4.]

THE END OF OUR LORD'S PUBLIC MINISTRATIONS.

Jesus was now about to bid farewell to the Temple and to bring His public Ministrations to a close. This was done in a most solemn manner, our Lord [1] pronouncing a series of denunciations of the sins by which the rulers were bringing ruin upon the nation, [2] receiving some of those Gentiles of whom His Church was to be principally composed, [3] being glorified by a Voice from Heaven, and [4] parting from the people at large with gentle words of warning that bade them walk in the Light of life and not in darkness.

The Eight Woes against the Scribes and Pharisees were apparently pronounced in Solomon's Porch, for a "multitude" was around Him when He spoke, and He had just before been in the adjoining Treasury. They contained an awful series of accusations against the great teachers of the Jewish people, and shew how utterly corrupt the system of Judaism which they taught and practised had grown.

Our Lord begins this condemnatory discourse by saying that "the Scribes and the Pharisees sit in Moses' seat," that is, the Sanhedrin represented Moses, as being the chief rulers and the interpreters of the Jewish Law, and therefore they were to be obeyed so far as their judicial decisions went; but that their evil example as regarded their own non-observance of the Law in its spirit was not to be followed: "Do not ye after their works: for they say, and do not." Then He charges these rulers with unjust tyranny over the consciences of others, imposing upon them heavy burdens of minute legal observances which they themselves will not "move with one of their fingers:" with an ostentatious parade of observing the Law when the observance consisted of such

cheap religion as making "broad their phylacteries"² and enlarging the "borders of their garments:"³ with loving to sit at the top of the table when they were invited to feasts, and the pews nearest to the "Ark," in which the Book of the Law was kept, when they were in the synagogues: with laying themselves out to be saluted as persons of rank in the streets, "and to be called of men, Rabbi, Rabbi," that is, "Master."⁴

The public Ministry, which almost began with the eight Beatitudes, now ends with the eight Woes, in which the Scribes and Pharisees are denounced by the unerring Judge as "hypocrites," "blind guides," "fools and blind," "whited sepulchres," "serpents, a generation of vipers:" such language from the lips of the merciful Lord shewing what a condition of wickedness the ruling and teaching classes of the Jews had fallen into. They are declared to have shut up the Kingdom of Heaven themselves and not to have suffered others to enter, which they had done by their obstinate opposition to Christ and His work. They devoured widows' houses by their oppressive and covetous exactions. Their long prayers were but a pretence of prayer. They used great efforts to make proselytes to Judaism, but when they had brought heathens over to Judaism they made no attempt to train them to the fear and love of the God Whom they thus outwardly professed. They added foolish interpretations to the Law which were neither more nor less than wicked evasions of it. They made much of easy observances that cost them nothing, such as paying tithes of kitchen-herbs, while they neglected "the weightier matters of the

² **PHYLACTERIES** are texts of Scripture written on strips of parchment and bound on the wrist or the forehead. The passages used are Exod. xx. 9-10, 11-17: Deut. vi. 4-9, 13-22. They are written in Hebrew, on a single strip of parchment if for the arm, and on four such strips if for the forehead: and the strip or strips being placed in a leather case with one or four cells, the case is bound on the wrist, the palm of the hand, or the forehead, with thongs of leather.

³ These **BORDERS** were the **FRINGES** of blue and white which the Israelites were directed by the Law to make on the hem of their garments as a

distinctive mark which should be a constant memorial of the Covenant made with them by God [NUMB. xv. 38-41]. Our Lord Himself observed this Law [MATT. ix. 20]; and the fringes are still worn by Jews, in a symbolical form, when in the synagogue.

⁴ **RABBI** was a title given to the Scribes as teachers of the Law. It had probably been introduced but recently, and was evidently used in some grandiloquent and ostentatious manner which caused its use to be censured by our Lord. It was a title often given to Christ, but never to the Apostles, they not being teachers of the Law.

Law, judgement, mercy, and faith :” thus straining out¹ a gnat and swallowing a camel. They were scrupulous as to the ceremonial cleansing of cups and platters, but made no account of keeping their own hearts and lives clean. They were as sepulchres that were whitened and adorned outside, but within were “full of dead men’s bones and all uncleanness.” They set up memorials to the prophets and righteous men whom their fathers had martyred, and disclaimed all responsibility for the acts of their fathers, and yet they were filling up the measure of their fathers’ iniquity by putting to death the Lord of glory, and adding His messengers and followers to the number of the noble army of martyrs. “O Jerusalem, Jerusalem,” were the words of her Saviour as He prepared to depart from the Temple, “thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord” [MATT. xxiii. 1-39].

It was at this time, probably when these sad words had just been uttered in or near the Treasury and Solomon’s Porch, and as our Lord and His Apostles were passing through the Court of the Gentiles, that some of those very *Gentiles*, “Greeks,” as they are called by St. John, *desired to see Jesus*, and were brought into His Presence by St. Andrew and St. Philip, who seem to have been in special attendance on our Lord. These Gentiles were proselytes to Judaism, and had come up, like the Ethiopian nobleman of a later day [ACTS viii. 27], to worship at the feast. Doubtless they were received graciously by Jesus, and were numbered afterwards among His followers, but all that is recorded is that our Lord warned them that His service would not be an easy one, though in the end it would be a blessed one: “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

But this coming of the Greeks to Jesus was declared by Him to be a sign of the fruit which would be borne

¹ The “strain at a gnat” of modern Bibles is a printer’s mistake. The Greek word refers to the filtering of wine through a strainer, as we should

do to get rid of flies or pieces of cork: and early Bibles always printed the expression correctly, “which strain out a gnat.”

by His own losing of His life in this world. "Except a corn of wheat," and He Himself was that Corn of wheat, "fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." His Death was necessary to the Life of the world : He must be "lifted up" upon the Cross that He might "draw all men unto" Himself. For a moment this near view of the cross upon which He was to hang in untold agony within three days troubled the soul of Christ, and He said, "What shall I say?" Shall I say, "Father, save Me from this hour"? No, this is not what He will say, for this is the very reason why He came to this hour. What He said instead was, "Father, glorify Thy Name," for that was the one thing to be desired. Then in His Father's House He heard His Father's Voice speaking from Heaven, and saying, "I have both glorified it, and will glorify it again." Once it had been glorified in the victory of the forty days' Temptation, again it was to be glorified in the victory of the Passion.

As many Jews followed Christ and His company out of the Temple into the streets of Jerusalem the evening drew near, and He gave them last words of warning that were a summary of His whole teaching : "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light." These were the last words of His public ministrations, for "these things spake Jesus, and departed, and did hide Himself from them" until they should see Him before Pontius Pilate, and on the Cross of Calvary. [JOHN xii. 20-36.]

*§ Our Lord's Discourse to the Apostles on departing
from Jerusalem.*

Some of the disciples had been pondering on our Lord's words to the Jews, "Your house is left unto you desolate," and as they passed away from the holy House they "spake of the Temple, how it was adorned with goodly stones and gifts," one of them drawing His attention to the fact with the words, "Master, see what manner of stones and what buildings are here !" "Is it possible," they seem to say, "that these costly and solid and beautiful buildings, filled as they are too with crowds of

worshippers, shall become desolate?" But the reply of our Lord was a distinct and unmistakeable prediction that this should be so: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." And so soon were these words fulfilled that one at least of those who heard them, St. John, lived until the destruction of Jerusalem and the utter desolation of the Temple had become an old story. [MATT. xxiv. 1, 2; MARK xiii. 1, 2.]

There was no doubting the fulfilment of this prediction for those who believed Jesus to be "The Truth:" and the only question to ask further was that which they asked as they sat with their Master on the Mount of Olives, resting on the road to Bethany, "Tell us, when shall these things be? and what shall be the sign of Thy Coming, and of the end of the world?" for it seemed that such desolation could only happen when the end of the world also had arrived. It was then that our Lord spoke those prophecies respecting His Coming in judgement to Jerusalem and His Coming in judgement at the end of the world, in which the near future of the one blends into the far-distant future of the other; and in which the series of local events become typical of a series of events which will concern the whole world. To these prophecies were also added the three parables of the Ten Virgins, the Talents, and the Sheep and the Goats, which were the last parables spoken by our Lord.

Some of the prophecies were fulfilled toward the end of that generation in which our Lord was speaking, and of which He said that it should not pass away until they were fulfilled [MATT. xxiv. 34]. False Christs, or Messiahs, were frequently arising, and leading many of the Jews to believe that their deliverance from the Roman yoke was about to take place: and insurrections against their conquerors thus constantly breaking out, "wars and rumours of wars," causing great slaughter and misery, not only among the Jews of Palestine, but in many cities where there were "Jewish quarters" in other parts of the world. So full, indeed, of "wars and rumours of wars" were these last days of their national existence that their historian Josephus calls his account of those days "The History of the Wars of the Jews." Famine and pestilence came upon Jerusalem in the most extreme and horrible form during the last siege, so that hundreds of thousands

died from these scourges, and some were driven even to cannibalism. Perhaps no horrors of war ever occurred among any people equal in extent and character to those which occurred when the unpitied and revengeful Roman army swept Palestine from north to south, when eight hundred thousand persons perished during the short siege of Jerusalem, and when the survivors were sent to be slaughtered in the triumphs of Vespasian and Titus, or to work for life in chained gangs in the mines. From these horrors the Christians of Judæa were enabled to escape through the warning given by our Lord : "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled" [LUKE xxi. 20-22]. Hence in the year 68, that in which St. Peter and St. Paul suffered martyrdom at Rome, "the whole body of the Church at Jerusalem, on account of an oracular revelation which had been made to certain holy persons before the war, removed from the city and dwelt at Pella," a small town on the east of Jordan. [EUSEB. *Eccl. Hist.* iii. 5.]

But although these prophecies thus received an immediate fulfilment in some particulars and to some extent, their complete fulfilment in all particulars will not occur until the end of the world. Then "false prophets" will arise proclaiming "false Christs," leading on to the manifestation of the great false Christ of all, "The Anti-christ" of whom St. Paul and St. John have warned the Church [2 THESS. ii. 3, 4 ; 1 JOHN ii. 18, 22 ; iv. 3 ; 2 JOHN 7]. Then there will be wars, "nation rising against nation, and kingdom against kingdom," such as the world has never heard of before. Then there will be "famines, and pestilences, and earthquakes, in divers places . . . and fearful sights, and great signs shall there be from heaven ;" terrible phenomena also which our Lord describes as following "the great tribulation," when "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." These dreadful events will be preceded, or accompanied, by a great Persecution and a great Apostasy ; whereby the Church will be sifted, and those who endure to the end

prepared for our Lord's Second Advent, when He will come to judge all men that are then living and that ever have lived since the time of Creation. [MATT. xxiv. 1-51; MARK xiii. 1-31; LUKE xxi. 5-36.]

THE PARABLE OF THE TEN VIRGINS was the first of the three by which our Lord illustrated this discourse as it related to the last days and the General Judgement. A bridegroom was about to fetch his bride home from her father's house to his own, and ten attendants of the latter, answering to modern bridesmaids, are waiting near to the bride's new house for the purpose of receiving her. It is night, and so each of the ten virgins carries in one hand a small lamp of silver or terra-cotta,¹ and in the other a cruse to hold oil for replenishing the lamp when it burned low. The time of the bridegroom's return with his bride was left uncertain, and they had long to wait, so that if the lamps had been left to themselves they would have burned out before he came. To prevent such a disaster, for if the lamps were not burning they could not accompany the bride home, the ten virgins should have had their cruses full of oil, but when the time came five only were provided with the necessary oil, and while the other five "went to buy, the bridegroom came; and they that were ready," the five wise virgins, "went in with him to the marriage: and the door was shut." Too late the five foolish virgins returned with their lamps burning, for now when they cried, "Lord, Lord, open to us," the reply came through the door that was closed against them, "Verily I say unto you, I know you not." Our Lord's application of this parable is given in the words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," and thus we are taught that the parable is spoken respecting Christ's Second Advent, when the Heavenly Bridegroom will take the Church for His everlasting Bride at the Marriage Supper of the Lamb [REV. xix. 9; xxi. 2, 9]; the burning lamps representing spiritual life, and the oil representing that grace of God by which the flame of spiritual life is kept burning. [MATT. xxv. 1-13.]

THE PARABLE OF THE TALENTS is the second of this

¹ Eastern hand-lamps were shaped something like a slipper, with a small aperture at the pointed end for the wick, and a larger one at the broad end for pouring in the oil. Such

lamps have been found deep down among the ruins of ancient Jerusalem during the recent explorations made by the "Palestine Exploration Fund."

series. It is somewhat similar to that of the Pounds which our Lord had spoken a few days before [see page 154], but is yet easily distinguished, since in that case there are *ten* servants, to each of whom a *pound* is given, while here there are only *three* servants, to whom *talents*¹ are given, in the proportion of five, two, and one respectively, "to every man according to his several ability." The parable being spoken specially to the Apostles must be understood in the first instance as referring to their special work as Apostles; and in this sense the talents will represent the work which the Lord divided out to them when He Himself was "travelling into a far country" at His Ascension into Heaven. But in a more general sense the parable applies to all the servants of God, to every one of whom He appoints their work in life, and to every one of whom He gives that work according to each one's several ability to do it properly. Hence the parable has given rise to the significant use of the word "talents," as expressing those natural gifts by which the duties of life are to be performed; talents which may be "traded with" by being properly used, or "hid in the earth" by neglect and misuse. For the use or misuse of them all will be called to account: they who have been faithful to their trust having further trusts conferred upon them both in this world and in the world to come, and entering into the joy of their Lord: they who have hid their talent in the earth being regarded as unprofitable servants and cast out of their Lord's Presence. [MATT. xxv. 14-30; MARK xiii. 32-37.]

THE PARABLE OF THE SHEEP AND THE GOATS is the third of this series, and represents the Judge of all as a Shepherd Who is dividing His flock, "judging between cattle and cattle" [EZEK. xxxiv. 17], and placing the meek, the obedient, the patient, the harmless, and the loving on His right hand, while the unruly, the disobedient, the contentious, and the unloving are placed on His left hand. The parable is but just indicated when the words of our Lord pass on to a more realistic description of the General Judgement, according to the words of the earlier parable of prophecy, "And ye My

¹ If the talents were of silver, each of them would be worth about £350; but if of gold, each would be worth about £5000. Such a bulky amount of gold or silver could not be "laid

up in a napkin" as the pound could [LUKE xix. 20], and was therefore buried in the earth by the receiver of the one talent.

flock, the flock of My pasture, are men, and I am your God, saith the Lord God" [EZEK. xxxiv. 31]. Here our Lord sets forth the great work of Christian life in the aspect of a ministration to Him as represented in the members of His mystical Body. Thus Charity, or Love, is shewn to be the true test of professing Christianity: and this parable follows that of the Talents in a natural order, as shewing that the "best gifts" can only be exercised in the faithful service of Him Who bestows them by being used in the "more excellent way" of Love. "Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity" [1 COR. xii. 31; xiii. 13], and by its presence or absence in their life here Apostles and all other men are to be judged in respect to their reward hereafter. [MATT. xxv. 31-46.]

§ *The Events of Wednesday in Holy Week.*

When our Lord "had finished all these sayings" He passed onward up the Mount of Olives to Bethany, where He remained until the afternoon of Thursday. The Sanhedrin being meanwhile assembled, called together to the house of Caiaphas the high priest, to consult how "they might take Jesus by subtilty," not daring to take Him by force, nor "during the feast" of the Passover, lest the gathered multitudes who had brought Him to Jerusalem with triumphant joy should rise against them in His defence. What their plan was is not recorded, but whatever it was a higher Power overruled it, for Jesus died on Calvary at the very greatest hour of the feast, that when the Passover lambs were being sacrificed in the Temple. [MATT. xxvi. 1-5; MARK xiv. 1, 2.]

But little is said in the Gospels respecting this day and a half which elapsed between our Lord's last Ministrations in the Temple and the night in which He was betrayed, the narrative passing on to the description of the Last Supper, the Institution of the Holy Eucharist, and His last discourses to the Apostles. It is, however, recorded that He was once more anointed in preparation for His burial. This *third anointing of our Lord* [comp. LUKE vii. 36-50; JOHN xii. 3-8] took place at the house of Simon the leper in Bethany, where He appears to have been entertained at a supper, as He had been at the house of Martha, Mary, and Lazarus, on the previous Saturday

evening. [See page 151.] On the two previous occasions it was the *feet* of our Lord which had been anointed, first by Mary Magdalene, "the woman which was a sinner," and then by Mary of Bethany : but now another woman, perhaps one of the many "which followed Jesus from Galilee and ministered unto Him" [MATT. xxvii. 55], emulated their pious zeal and love by pouring her alabaster box of precious ointment upon His *head*. The lavish and loving expenditure^{*} aroused the "indignation" of some of His disciples, as had been the case on the previous occasion, and Jesus now expanded the rebuke which He had then uttered [JOHN xii. 7, 8] by saying, "Why trouble ye the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" [MATT. xxvi. 6-13; MARK xiv. 3-9]. In respect to this saying of our Lord, St. Chrysostom, writing about A.D. 380, uses an expression which bears a clear testimony to the early existence of the Church in Great Britain; for "Persians and Indians," he writes, "and they who inhabit the British Isles, publish abroad an act which was done in Judæa privately in a house by a woman" [CHRYSOST. *on Matt.* lxxx].

Judas Iscariot now determined to betray our Lord to the Sanhedrin, the indignation and covetousness which had been aroused by the act of Mary of Bethany [JOHN xii. 4, 5] being still further excited by that of this unknown woman whom the Lord so highly honoured. He therefore "went unto the chief priests," or Sanhedrin, of whose plotting against his Master he already knew, having probably had previous communications with them on the subject, and agreed to deliver Him up to them on condition of receiving thirty shekels, or "pieces of silver," about £3, 15s. of English money. "And from that time he sought opportunity to betray Him," though still continuing in his Master's company as if he were a faithful Apostle almost to the last. [MATT. xxvi. 14-16; MARK xiv. 10, 11; LUKE xxii. 1-6.]

^{*} According to St. Mark they valued the ointment at "more than three hundred pence," or denarii

[MARK xiv. 5], that is, more than £10 of English money.

Thus were the words of ancient prophecy about to be fulfilled, "So they weighed for My price thirty pieces of silver" [ZECH. xi. 12]. It was the price at which the life of a slave was valued under the Law [EXOD. xxi. 32], and thus the price of Him Whom they of the children of Israel did value [MATT. xxvii. 9] was a testimony that the Son of God had taken "upon Him the form of a servant," even of a bondservant, enslaved by the sins of His people [PHIL. ii. 7].

CHAPTER II.

The Events of Maundy Thursday.

MATT. XXVI. 17-46.

MARK XIV. 12-42.

LUKE XXII. 7-46.

JOHN XIII. 1—XVII. 26.

THE events connected with the sufferings of our Blessed Lord—from the Last Supper to the Burial of His lifeless Body—all occurred within the twenty-four hours between 6 P.M. on Thursday, April 6th, and 6 P.M. on Friday, April 7th, A.D. 30. These twenty-four hours formed one Jewish day, and this particular day was Nisan 14th, the first day of the seven days of Unleavened Bread, and the one which was called "The Day of Preparation" for the Paschal Sacrifice and the Paschal Supper.¹ Our ordinary Christian names for these two days in England are Maundy Thursday ["*Command*," Latin, *mandatum*] and Good Friday.

On the morning of this day, while Christ and His

¹ The Paschal lamb was killed within the precincts of the Temple by the head of each household, and its blood poured out at the foot of the great altar by a priest, some time between the evening sacrifice at 3 P.M. and the close of the Jewish day, at 6 P.M., on Nisan 14th. The fat of the lamb was afterwards burned upon the altar. This *sacrificial* part of the festival was called "The Lord's Passover." "In the fourteenth day of the first month at even is the Lord's Passover" [LEV. xxiii. 5].

The Paschal lamb that had been so sacrificed in the Temple in what we call the afternoon was eaten at home some time after the sunset following, in what we should call the evening of the same day. But according to Jewish reckoning this time was the beginning of the next day. "And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord" [LEV. xxiii. 6], "which is called the Passover" [LUKE xxii. 1]. This fifteenth day was also a sabbath, whatever the day of the week.

Apostles were still at Bethany, He directed Peter and John to go to Jerusalem and make preparations for the Passover. The ritual "Day of Preparation" did not begin until sunset, about six o'clock in the evening at that time of the year, the spring equinox: but it was necessary to find a room in the Holy City where Jesus and His Apostles could assemble as a family during the festival (which lasted for a week), and also to provide a humble supper of bread and wine for that evening; perhaps to prepare the bread itself, which must be unleavened, and which was usually at the Passover kneaded and baked quickly, at home, as it was wanted, to make sure that it contained no contamination of leaven, and in commemoration of the original commandment respecting "haste" at the first Passover.

Jesus had not "where to lay His head," and the natural question of the two disciples was, "Where wilt Thou that we go and prepare for Thee to eat the Passover?" Then our Lord gave them a sign by which they should know the house. Soon after they had entered the Sheep Gate a man would come in the opposite direction with a pitcher of water upon his head, and would enter into a house. They were to follow him, and to ask the master of the house for the use of the guest-chamber provided for strangers at the time of the Passover, telling him that it was required for "the Master," or "the Rabbi," a name by which Jesus seems to have been commonly known among the Jews, and by which His disciples often addressed Him.¹ This "goodman," or head of the household, was then to shew the two Apostles "a large upper room, furnished and prepared," with a table, and couches around the table, according to the Romanized manner in which the Jews now took their meals.

As their Master had predicted, so it exactly happened; and St. Peter and St. John "made ready the Passover" so far as was necessary at that time. They and their Master lived as the poor live, from hand to mouth, and they did not then procure provisions for the whole time of the festival. Late in the evening, the time when the poor go to market, would be time enough for this; and when, after supper, Jesus said to Judas, who carried the purse, "That thou doest, do quickly," they thought "that

¹ "They said unto Him, Rabbi, Master,) where dwellest Thou?" which is to say, being interpreted, [JOHN i. 38.]

Jesus had said unto him, Buy those things that we have need of against the feast," provisions for at least the next day and the sabbath which would follow, including the lamb for the Paschal feast itself. As it was, the preparation for the Passover seems to have gone no further than the provision of unleavened bread and of wine for the supper of Jesus and His twelve disciples on the Thursday evening.

§ *The Last Supper.*

To partake of this supper—which was attended with sacred events that made it afterwards distinguished as "The Last Supper"—Jesus and His twelve Apostles assembled together in the "guest-chamber" which had been prepared for them. The "Feast of the Passover," or "of Unleavened Bread," began as the sun went down on that evening, its beginning being the beginning of the Day of Preparation; towards the close of which day, from twenty-one to twenty-four hours afterwards, "the Passover" lamb "must be killed" in the court of the Temple. [MARK xiv. 1, 12; LUKE xxii. 7; xxiii. 54; MATT. xxvi. 17.]

It was soon after the Thursday's sunset, "when the even was come" [MATT. xxvi. 20; MARK xiv. 17], "the hour" not of the beginning of the feast only, but also of "the end" unto which the love of Jesus was firmly enduring [LUKE xxii. 14; JOHN xiii. 1], He "sat down" with His twelve disciples. It was, doubtless, a more formal repast than they were accustomed to partake of at ordinary times, or when they were not entertained by rich persons like Zacchæus or Simon the leper.¹ The table formed three sides of a square, and on couches nearly level with the table Jesus and the twelve reclined for the supper of unleavened cakes and of wine which Peter and John had provided as the first meal of the Passover festival.

Then Christ began to reveal to His Apostles that the Passover thus begun was to be no ordinary Passover. First He spoke to them of the earnest longing with which He had looked forward to it, saying, "With desire I have desired to eat This Passover with you before I suffer." Not that He would partake of the actual Paschal lamb

¹ The meals eaten at the time of the Passover were all of a festive character. "They did eat through-

out the feast seven days" [2 CHRON. xxx. 22].

of the festival with them, for that was not to be sacrificed, and therefore not to be eaten, until more than twenty hours afterwards; and of that He said, "I will not any more eat thereof, until it be fulfilled in the Kingdom of God." Not even would He drink of the wine which stood on the table as part of the festive supper, but bade the Apostles divide it amongst themselves, saying, "I will not drink of the fruit of the vine, until the Kingdom of God shall come" [LUKE xxii. 15-18]. Some of that unleavened bread was to become the Bread of Heaven, and some of that fruit of the natural vine to become the Fruit of the True Vine before they left that chamber; and ere the Paschal lamb of the Old Testament was offered in the Temple, the Lamb of God was to be offered on Calvary. Old things were passing away, and Christ was making all things new "in the Kingdom of God."

§ *The Washing of the Apostles' Feet.*

Alone, therefore, the twelve Apostles partook of that Last Supper, although the Master sat with them at the table.

It was while they were thus hearing "the Kingdom" spoken of as if its advent was drawing very near that there began to be "a strife among them, which of them should be accounted the greatest." This was an old source of discord among the Apostles [LUKE ix. 46-48; MATT. xviii. 1-4], and the request of Zebedee's wife respecting her two sons James and John was still fresh in their memory [MATT. xx. 20]. Not long before, our Lord had spoken some remarkable words to Peter which seemed to indicate that great power and authority would be given to him and the rest of the Apostles [MATT. xvi. 18]. When, therefore, Christ appeared to speak of His Kingdom as being at length near at hand, the Apostles thought the time was come when their expectations were to be fulfilled, and He had not yet clearly revealed to them how different the character of the fulfilment would be from that of their expectations. Was Peter, or James, or John, to sit by the King's side as the greatest in His Kingdom? Or should it be neither of those three, but some other of the twelve? [LUKE xxii. 24.]

Jesus ended the strife (we need not think coarsely of it as a quarrel) by an act which He turned into a parable. Rising from the table, He laid aside His upper garment, as

a King divesting Himself of His royal robe, and being then in the under tunic which alone was worn by servants, He bound a towel ready for use round His waist, poured water into a bason, and, "being in the form of a servant," began to do the office of an attendant upon the Apostles, washing their feet and wiping them with the towel. He condescended even to wash the feet of Judas the betrayer, though He knew that even His washing could not cleanse the traitor's heart [JOHN xiii. 10, 11]; and by so doing He strengthened the force of the parable as a sign of His unbounded humility and love.

What that parable meant He taught them when He had washed the feet of all, had taken His garments, and was set down again. "The kings of the Gentiles exercise lordship over them: and they that exercise authority among them are called benefactors.¹ But ye shall not be so." Only they who were willing to accept the lowest places would be bidden to "go up higher;" only he that abased himself should be exalted. "Ye call Me" The "Master and" The "Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done"² [JOHN xiii. 13-15]. "I am among you as He that serveth" [LUKE xxii. 27].

¹ "Benefactor" was a title assumed by some sovereigns, as by Ptolemy the Benefactor, or "Euergetes."

² Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church: and the language in which He commanded the Apostles to follow His example has led to a belief among many that the usage was binding on all Christians. But the command with which He accompanied the act related to the humility and love symbolized by it, and did not entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. St. Augustine says that Christians used to follow the example of Christ literally when they received one another as guests: but that there were places

where the custom was not observed, and that where they did not wash each other's feet with the hand there they were to do it with the heart by a spirit of love and humility. [AUG. *Hom. on St. John*, lviii.]

As a symbolical usage the Church has however always, in some parts of the world, retained the custom of washing the feet of the poor on Maundy Thursday; sovereigns, bishops, and clergy thus marking their obligation to follow their Saviour in humility and love for His poor. It was continued by our English sovereigns until the latter part of the seventeenth century, and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the sovereign, which are likewise retained.

This lowly act of our Lord was *not a parable only*, however, as He shewed by His words to St. Peter. When He drew near to that Apostle to wash his feet, Peter had said, "Lord, Thou shalt never wash my feet," looking only at the great humiliation to which his Master was stooping. But the Lord answered him, "What I do thou knowest not now, but thou shalt know hereafter;" and to the Apostle's repeated refusal He replied, "If I wash thee not, thou hast no part in Me." When the Apostle eagerly answered to this, "Lord, not my feet only, but also my hands and my head," Jesus gave him to understand that this was a last washing, which should cleanse him "every whit." The Lord had washed His Apostles before, either by an actual baptism, or by the virtue of His Divine word [JOHN xv. 3] without the touch of water; and now as they were going forth on their apostolic work, their feet alone needed cleansing before they were "shod with the preparation of the Gospel of peace" for their journey.¹ The washing of the Apostles' feet by their Master was consequently a sacramental act, by which they received a spiritual cleansing similar to that received in Baptism: and this cleansing was probably of a special character, having reference to their position as the immediate servants of Christ, sent forth to apostolic labours in His Kingdom. "How beautiful are the feet of them that preach the Gospel of peace" [ISA. lii. 7] when washed by the Prince of Peace Himself!

§ *The Departure of Judas Iscariot from Christ's Company.*

Our Lord having returned to His place at table, the Apostles continued their supper, "and as they did eat, He said, Verily I say unto you, that one of you shall betray Me" [MATT. xxvi. 21]. He Himself had known from the beginning who it was that would betray Him [JOHN vi. 64]; but He only revealed the terrible truth to the Apostles gradually, and as the hour of betrayal drew on. After His Transfiguration He had told them generally that "the Son of Man" should "be betrayed into the hands of men" [MATT. xvii. 22]: while He was washing

¹ After a bath it was, as it is now at the seaside, customary to wash the feet before putting on the shoes,

so as to cleanse them from the dust or sand gathered while moving about with the feet uncovered.

their feet He had said to them, "Ye are clean, but not all" [JOHN xiii. 10, 11]: now He spoke more plainly, "One of you" is the traitor. The revelation made them very sorrowful. No man suspected his fellow-Apostle, but each was so conscious of infirmity, that though each must have thought as he said so, "It cannot possibly be," one by one they asked, "Lord, is it I?" Judas Iscariot seems for a time to have been silent. He had agreed with the chief priests on the previous day that he would deliver Jesus into their hands if he were paid thirty pieces of silver; he had henceforth been seeking opportunity to earn the money, and at the very beginning¹ of the Last Supper it had been put into his mind that the opportunity had arrived [JOHN xiii. 2]. But up to this moment there was nothing to distinguish his conduct openly from that of the other Apostles. To the sorrowful questions of the eleven Jesus had only given one general answer in a proverbial form, that it was one of those who lived familiarly with Him, one who "dipped in the" same "dish," who had "eaten bread" with Him [MATT. xxvi. 23; Ps. xli. 9]. Upon this Peter could bear the suspense no longer, and he beckoned to John, who reclined next to Jesus, that the beloved disciple should ask his Master privately who it was of whom He spake. To him Jesus gave a private reply, that it was the Apostle to whom He should deliver a morsel of bread when He had dipped it in the wine which was on the table:² and as soon as He had dipped the morsel He gave it to Judas Iscariot. At the same time that Judas received that morsel "Satan entered into him" and took complete possession of his mind. A moment after Jesus shewed him that He knew what was his treacherous intention by saying, "That thou doest, do quickly," and at last, in desperate recklessness, Judas asked the same question as the rest, "Master, is it I?" to receive the terrible answer, "Thou hast said." Then immediately the traitor excommunicated himself from the company of

¹ "Supper being *ended*" is a mistake which has crept into the English translation. "Supper now going on" is the correct sense.

² The word [*ψαλίσιον*] which is translated "sop," means simply a "morsel" of bread. It is often said that the sop was dipped into "a sauce

of bitter herbs," such as modern Jews use at the memorial supper by which they represent the Passover: but there is not a shadow of ground for this notion, which is one of those originated by Judaizing interpreters of the New Testament.

Christ, and "went out." [JOHN xiii. 21-30; MATT. xxvi. 21-25; MARK xiv. 18-21.]

Even then, however, the rest of the Apostles had not come to understand how near the time of betrayal was at hand. They were still looking forward to the customary celebration of the Passover: and when Jesus gave to Judas the permission to do his evil work quickly, the other Apostles thought that he was either directed, as the purse-bearer of the company, to buy the lamb and other things necessary for the feast, or to offer the special alms which were offered in the Temple on the Day of Preparation. [JOHN xiii. 28, 29.] Did the question of Isaac enter into the thoughts of any of them, "Where is the lamb for a burnt offering?" Or did those who had heard St. John the Baptist proclaim their Master to be "The Lamb of God" remember Abraham's answer, "My son, God will provide Himself a Lamb for a burnt offering"? [GEN. xxii. 7, 8.]

It is especially noted by St. John that when Judas Iscariot went out from the company of Jesus and His other Apostles "it was night" [JOHN xiii. 30]. The evening had passed away, occupied by the supper, by the washing of the Apostles' feet, and by the discourse of our Lord, which may be reasonably supposed to have filled up the time from the "evening" when they sat down, so that the hour of nine, perhaps, had now been reached. "It was night" in a darker and deeper sense to the fallen Apostle, for he was doing what he knew not as regarded his Master; and for himself he was rushing headlong into that darkness of "his own place" [MATT. xxvii. 3; ACTS i. 25] from which a few short hours only now divided him.

§ *The Institution of the Holy Eucharist.*

But although "it was night," within three hours or less of midnight, it was yet only the beginning of the Day of Preparation, and the great event of which the Last Supper was the precursor had not yet been brought to pass.

"With desire," said our Lord, "have I desired to eat this Passover with you before I suffer,"¹ and now He was

¹ Our Lord's words, "This Passover," may be compared with His words to the Jews, "Destroy *this* Temple, and in three days I will

raise it up. . . . But He spake of the temple of His body" [JOHN ii. 19-22].

about to do so, "the same night in which He was betrayed" [1 COR. xi. 23], and before His flock was scattered as sheep without a Shepherd. The Apostles had prepared for the Passover Feast of the Law, and Christ was about to turn their preparation into the Passover Feast of the Gospel. It was a time when the Lord was already saying, "Behold, I make all things new" [REV. xxi. 5].

There are four narratives given to us in the New Testament of the Institution of the Holy Eucharist, three by the Evangelists Matthew, Mark, and Luke, and the fourth by St. Paul, who had received it by a special revelation from the Lord Jesus Himself [1 COR. xi. 23]. According to these narratives, when compared and harmonized with each other, this Institution and first Celebration of the great Sacrament of the Gospel took place in the following manner:—

I. [1] Jesus took into His hands some of the unleavened bread which remained upon the table after the Last Supper had been eaten by the Apostles.

[2] He blessed it, or "gave thanks" over it; the "when He had given thanks" of St. Paul being in the Greek form of the expression, "when He had eucharistized it." But what words our Lord used are not recorded.

[3] He brake the Bread which He had thus blessed.

[4] He gave a portion of the broken Bread to each of the eleven Apostles to eat.

[5] As He gave it to them saying that what He so gave was His Body, broken and given for them.

II. [1] After the same manner Jesus took the Cup. This was a distinct and subsequent taking of the Cup from that at supper, when He had said, "Divide it among yourselves:" and to distinguish it from that it is said by St. Luke to have been "after supper," and by St. Paul to have been "when He had supped."

[2] He "gave thanks" over the Cup of Wine as He had done over the Bread, but His words are not recorded.

[3] He gave the eucharistized Wine to the Apostles to drink.

[4] As He gave it to them He said that it was His Blood of the New Testament.

III. Lastly, both in the case of the Bread and the Wine, our Lord commanded His Apostles to follow His example. "This do in remembrance of Me." The word "do"

being that used in the Old Testament for "offer," and "in remembrance of Me" being strictly "as a Memorial of Me," our Lord's words are thus a command to His Apostles to present bread and wine as a sacrificial Memorial of Him before God, and to give that sacrificial Memorial to others as they had received it themselves.* [MATT. xxvi. 26-28 ; MARK xiv. 22-24 ; LUKE xxii. 19, 20 ; I COR. xi. 23-25.†]

St. John does not record the Institution of the Holy Eucharist, probably because when he wrote his Gospel that Sacrament had been celebrated wherever Christianity was known for more than half a century ; and because he had nothing to add to the account given by the other Evangelists and by St. Paul a generation before. But he gives in much detail a discourse of our Lord in which He had spoken beforehand of the Eucharist : and this discourse of Christ's earlier Ministry [JOHN vi. 26-58] furnishes a clear interpretation of the great act by which the last hours of that Ministry were distinguished. [See page 111.] St. John also records our Lord's discourse on "The True Vine," which He spoke to His Apostles as He and they were on the way to Gethsemane, and in this He set forth to them the doctrine of sacramental life and unity in and through Him [JOHN xv. 1-8]. And it appears to have been at the time when He was about to institute the Sacrament by which "The Bread of God" and the fruit of "The True Vine" are given for spiritual life and unity that He said, "A new commandment I give unto you, That ye love one another," by the grace of that rite which is given both as a means for the growth of Christian love and as a sign of its existence. "By this shall all men know that ye are My disciples, if ye have

* So the command of our Lord has always been understood by all branches of His Church, the Eastern, the Roman, and the Anglican. Different shades of theological opinion characterize these three principal divisions of the Catholic Church, and there are differences as to the mode of administration ; but our Lord's acts and words are followed with exactness by all as the truest way of complying with His command, "Do this in remembrance of Me."

† In St. Paul's account of the Institution our Lord's words in respect to

the Cup are, "This do ye as oft as ye drink it." It is clear that these words cannot mean, "This *drink* ye as oft as ye drink it," and that "This *do*" must thus refer to the act of blessing. But it is a pious application of the words of Institution to refer them also in a subordinate sense to the *reception* of the Body and Blood of our Lord, as well as to the consecration of the Bread and Wine : as if He had meant also, "This eat ye, This drink ye, for a Memorial of Me."

love one to another" [JOHN xiii. 34, 35]. Thus St. John records many sayings of our Lord connected with the Holy Eucharist, adding them to the four narratives of its Institution which had been so long known in the Church from the circulation of the Gospels and Epistles already written, and from the use of one of these narratives in the constant celebration of the Sacrament.

§ *The Return towards Bethany.*

Every night during the week which was now passing our Lord had spent at Bethany, and it was from thence that He and His Apostles had come to celebrate the New Passover in Jerusalem. As soon, therefore, as they had sung an hymn, perhaps that Psalm in which are the words, "I will take the Cup of Salvation, and call upon the Name of the Lord" [PS. cxvi. 13], they prepared to go out of Jerusalem as usual on the road across the Mount of Olives. [MATT. xxvi. 30.]

But Jesus had made the disciples understand already that this was a very different night from others, and that when their Master led them forth from the guest-chamber of the New Passover it was not to take their usual rest at Bethany, though they were going on their usual road thither. Hence the question of Simon Peter, asked as if in alarm, "Lord, whither goest Thou?" [JOHN xiii. 36.] Hence also, no doubt, the "two swords" provided by the Apostles, who produced them as a literal answer to our Lord's mystical words of warning, "He that hath no sword, let him sell his garment, and buy one" [LUKE xxii. 36, 38].

To this question of Simon Peter our Lord gave one of those answers of which the interpretation lay far in the future. Once His words had been "Follow Me" in the path I am treading: this time it was, "Thou canst not follow Me now," for I must tread "the winepress alone; and of" My "people there" can be "none with Me" [ISA. lxiii. 3]. But He added, "Thou shalt follow Me afterwards," and Peter learned to follow his Master both as a shepherd and as a martyr [JOHN xxi. 15-18, 22].

The language and actions of our Lord had now thoroughly aroused the Apostles to a sense of impending

¹ It is generally supposed that this Eucharistic Hymn was the second part of the Great Hallel, Psalms cxvi.,

cxvii., cxviii., which was sung in the house after the Paschal lamb had been eaten.

danger and sorrow. As they were about to leave the house they seemed to be leaving a place of safety and running to meet the expected peril: and then Christ encouraged them with the words, "Let not your heart be troubled: ye believe in God, believe also in Me," turning their thoughts from their temporary home in the house they were leaving to the "mansions" of the Father's House, whither He was going to prepare a place, a far safer and better home, for them. [JOHN xiv. 1-3.] But the discourse of their Master was full of mystery at present, though abounding with comfort for their future. He paused for a few minutes to reveal to them deep truths of His own Divine Nature [JOHN xiv. 4-14], to give them the promise of "another Comforter" than Himself, "even the Spirit of Truth," Who would never leave them [JOHN xiv. 15-26]; to teach them that, in spite of all sad expectations of present danger, He was leaving His peace with them [JOHN xiv. 27-31]; and then, having given them words which might fortify their hearts in some degree for the present, and which contained deep mystical truths for the future, He once more prepared to leave the house, saying, "Arise, let us go hence" [JOHN xiv. 31].

As they went on their way towards the outskirts of the city the Apostles were for a time revived by the comforting words of their Master. They passed through the gate, and some vineyards which clothed the slopes of the valley led to our Lord's discourse respecting "The True Vine," in which the unity of Christ and His people through sacramental life was set forth [JOHN xv. 1-8], as the idea of sacramental life itself had been previously revealed in His discourse respecting "The Living Bread" after the miracle of feeding the five thousand. [See page 107.] From this He went on to tell them more fully respecting the future which lay before them in their apostolic work, when they would indeed have to follow their Master in the way of sorrow which He was about to tread for them [JOHN xv. 9-27]. He spoke to them of the sustaining power which would be given to them by the Holy Ghost [JOHN xvi. 1-15], Who should by His Presence bring back to them the Presence of their departing Master [JOHN xvi. 16-30]: and through all this last discourse with His Apostles He reiterated to them over and over again the substance of the "new commandment" which He had given to them at the Last Supper.

At the close of this discourse the Apostles declared that their faith was now such as it had not been before : " Now are we sure that Thou knowest all things . . . by this we believe that Thou camest forth from God." And then our Lord warned them that, notwithstanding this strengthened faith, they would all be offended that very night at the stumbling-block, His utter humiliation [JOHN xvi. 32 ; MATT. xxvi. 31]. Peter declared that he was ready to follow his Master to prison and to death [JOHN xvi. 32 ; LUKE xxii. 33] ; that though all men should be offended because of the smiting of Him Whom they looked up to as their Leader, yet would he never be offended : and even when Jesus predicted that this self-confidence was such a broken reed that within a few hours, before another day dawned, Peter would deny the very Lord Whom he professed to be so ready to follow to prison and death, all the disciples were as eager as he was to repeat his determination, " Though I should die with Thee, yet will I not deny Thee " [MATT. xxvi. 32-35]. They were the more earnest in their protestations because one of their number had already fallen away from the fellowship of their Master ; but they did not know that for a short time they would be left to themselves, while that Master was dissociated from all human fellowship as part of His sufferings, and hence they were unaware of the weakness in which they would stand when the time of trial came. It was to this coming time of weakness that our Lord had alluded when He said to Peter that Satan desired to have him that he might sift him as wheat, adding, " But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren " [LUKE xxii. 31, 32]. Though Peter did indeed deny his Master, yet his faith did not utterly fail, for he was " converted " (or turned back from his sin) by Jesus looking upon him, and his drooping strength was revived by the rain of penitent tears.

The last discourse of our Lord, thus spoken on the way from the city gate to the brook Kedron, may be justly spoken of as Eucharistic in its character ; and it was followed by an Eucharistic prayer on behalf of His Apostles [JOHN xvii. 1-26], which contains the last words of His ministerial life before His sufferings began : " When Jesus had spoken these words, He went forth with His disciples over the brook Kedron, where was a garden, into the which He entered, and His disciples " [JOHN xviii. 1].

§ *Our Lord's Agony.*

It was now about midnight, and while Judas was arranging with the Sanhedrin for the apprehension of his Master, Jesus was about to enter upon an hour of great sorrow, pain, and mental struggle, preparatory to His final act of submission.

The Garden of Gethsemane [*i.e.* "the oil-press"] was situated between the brook Kedron and the slope of the Mount of Olives, about a mile from the centre of Jerusalem, and a portion of it still exists, in which are eight olive-trees of as much as five and six feet in diameter, whose age is reckoned at two thousand years. Here Jesus was accustomed often to resort with His disciples, probably for retirement and prayer [JOHN xviii. 2]. As soon as they had entered within the garden, Jesus bade all the Apostles but Peter, James, and John, to sit down near the entrance, while He took those three with Him who had been with Him at the Transfiguration and at the raising of the dead child to life. Going about "a stone's cast" into the garden, "He began to be sorrowful and very heavy . . . exceeding sorrowful, even unto death," and saying thus to the three Apostles, He directed them to watch with Him, and to pray that they should not enter into temptation which they could not contend with, while He Himself went yet a little further to pray alone.

Thus withdrawn from His disciples, He kneeled down and prayed. As His prayer went on, He fell on His face, and the greatness of His sorrow found utterance in the words, "O My Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt." These words represent the character of the sorrow which now afflicted our Lord, shewing that it was a struggle of His Human Will to escape from the bitter sufferings which His Divine Will, in union with the Will of the Father, had ordained. So dreadful was the mental effort to subdue this Will into perfect obedience and submission, that as He prayed more earnestly He was in an agony ; and the conflict of emotions brought Him near to death, His heart's blood bursting out already, and falling from His hands and face in thick drops to the ground [LUKE xxii. 44]. It is Luke the physician who narrates this awful incident of our Lord's sufferings, and he uses a physician's

terms in describing it that we may be more sure of its reality. But the fact is so far beyond the boundaries of ordinary experience, that although we plead it in litanies, and pray, "By Thine Agony and Bloody Sweat, Good Lord, deliver us," the prophetic words of the Psalm bring it more home to our understanding, "My heart is disquieted within Me: and the fear of death is fallen upon Me. Fearfulness and trembling are come upon Me; and an horrible dread hath overwhelmed Me. And I said, O that I had wings like a dove! for then would I flee away, and be at rest. . . . I would make haste to escape: because of the stormy wind and tempest" [PS. lv. 4-8]. But although the natural fear of death had fallen upon our Lord, we shall doubtless be right in believing that this was not that which caused the intense degree of suffering which is called "an agony," nor that which drew from His lips the prayer, "Let this cup pass from Me." He was to be "made sin for us Who knew no sin," to be for a time under the darkness of a forsaken sinner, and the anticipation of that woeful hour was probably the cause of such unparalleled mental suffering.

Thus for a full hour the holy Jesus "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." The cup was not indeed removed from Him, for "though He were a Son, yet learned He obedience by the things which He suffered" [HEB. v. 7, 8]; but in the midst of His agony "there appeared an Angel unto Him from Heaven, strengthening Him" [LUKE xxii. 43], giving to Him consolation from on high, and invigorating His breaking heart, that it might have physical power to endure to the end.

The three chosen Apostles had witnessed our Lord's agony, for it was the time of the full moon, or at least they had seen enough of it to be overwhelmed with sorrow: and this, with the painful strain of the past hours and the lateness of the night, had overcome them, so that they fell asleep. Their suffering Master remembered them even in the midst of His agony, and coming to them aroused them, to renew their watching and prayer; gently rebuking Peter with the remembrance of his recent zealous resolutions by saying to him, "What! could ye not watch with Me one hour? Watch and pray, lest ye enter into temptation: the spirit indeed is willing, but the flesh

is weak." But twice again, after further prayer, He returned to them, and each time "found them asleep again, for their eyes were heavy." At His first return to them He had rebuked them, at His second He left them in silence, at His third He bids them sleep on now and take their rest; the hour was come, and their watching was no more needed by their Master, for He was betrayed into the hands of sinners. Yet though they cannot now do as He had desired them, watch and pray with Him in His agony, they can bear Him company to meet Judas, and therefore He adds, "Rise, let us be going: behold, he is at hand that doth betray Me." [MATT. xxvi. 36-46; MARK xiv. 32-42; LUKE xxii. 40-46.]

CHAPTER III.

The Events of Good Friday.¹

MATT. XXVI. 47—XXVII. 66. MARK XIV. 43—XV. 47.
LUKE XXII. 47—XXIII. 56. JOHN XVIII. 1—XIX. 42.

§ The Apprehension of Christ.

THE Day of Preparation had now advanced from sunset to an hour after midnight. It was about one o'clock in the morning, according to our mode of reckoning, and six or seven hours had passed away since Jesus and the twelve had sat down to the Last Supper.

Several hours, three or four, had also passed since Judas Iscariot had gone out from the company of his Master and his brethren. During those hours he had gone to the persons with whom he was in communication; and the Sanhedrin, described as "the chief priests and Pharisees," "the Scribes and elders of the people," had

¹ In the earliest Christian ages this day was named "The Paschal Day of the Crucifixion," Easter Day being called "The Paschal Day of the Resurrection." But the most general name by which it was anciently known both in the Eastern

and Western Churches was that of "The Day of Preparation" [*Dies Parasceves*]. In early English times it was called "Long Friday," but the beautiful name "Good Friday" has been the popular one for many centuries.

assembled to consult as to the measures which should be adopted now that Judas had found an opportunity for betraying Jesus into their hands. The "counsel of the wicked" being taken, it was determined that "a band of men and officers . . . captains of the Temple" [JOHN xviii. 3; LUKE xxii. 52]—some soldiers whom the chief priests were permitted to have in their employ as a Temple guard—should be sent under the guidance of Judas to take Jesus wherever they could find Him. Some of these Temple guards had been sent on a similar errand six months before, at the Feast of Tabernacles [JOHN vii. 32, 45], but the officers had returned to the Sanhedrin without Him; and when they were asked, "Why have ye not brought Him?" answered, "Never man spake like this Man." Then "no man laid hands on Him, because His hour was not come," now Jesus had said, "Behold, the hour is at hand" [MATT. xxvi. 45], and there was no longer any impediment in the way of their evil work.

As Judas had left Jesus in the house where the Gospel Passover had been celebrated, it is probable that he led the officers and men there in the first instance; but finding that He was not there, the traitor led them out of the city to Gethsemane at once, knowing the place as one to which he had often attended his Master [JOHN xviii. 2]. As the band of armed police, accompanied by some of the chief priests and elders themselves [LUKE xxii. 52], went on their numbers grew; for although it was still four or five hours before daylight, the preparation for the Passover had begun, and among the vast multitudes who had assembled for the festival many would doubtless be in the streets even at that early hour, and especially as it was the custom to open the Temple gates soon after midnight at the Passover [JOSEPH. *Antiq.* xviii. 2, 2]. By the time they reached the gate of the garden, therefore, a "great multitude" followed the company of armed men, and not the latter alone bore "weapons," but among the multitude too there were "swords and staves." [MATT. xxvi. 47; LUKE xxii. 47; MARK xiv. 43; JOHN xviii. 3.] From the character of the preparations on both sides it seems as if a tumult and attempt at rescue had been expected by the Sanhedrin, who had expressed fear of an uproar among the people, and as if such was intended by the gathering crowd.

Just as our Lord had said to the eleven, "Rise, let us

be going : behold, he is at hand that doth betray Me," the traitor Judas moved forward from the head of those whom he led, and gave to them the sign by which he had agreed to point out Jesus from among His disciples, "Whomsoever I shall kiss, that same is He : hold Him fast." Then as soon as Jesus had spoken those last words of rebuke, "Friend, wherefore art thou come? Judas, with a kiss betrayest thou the Son of Man?" He passed by him and went to meet the officers and men. Immediately afterwards ensued one of the great manifestations of our Lord's nature and power as God. He asked the officers whom they sought, and their reply was, "Jesus of Nazareth," Judas now standing with them. The Lord then uttered His Divine Name "I AM" to shew them that although He was Jesus of Nazareth, He was far beyond their power unless He gave Himself to them.¹ For immediately He had spoken the words, Judas, the officers, and the men "went backward, and fell to the ground" [JOHN xviii. 4-6]. It was He Who *seemed* defenceless as He stood alone unarmed before an armed body of men, but it was they who *were* defenceless, for they stood before their Creator, the Almighty WORD. "When the wicked, even Mine enemies and My foes, came upon Me to eat up My Flesh, they stumbled and fell" [Ps. xxvii. 2].

This display of our Lord's Divine power was partly to proclaim the fact that He could not be apprehended except by His own submission, and partly that when He permitted them to take Him, as He did directly afterwards, they might be afraid to disobey His command, "Let these go their way;" for it was not His Will that the disciples should follow Him to prison and death at that time, though they were so to follow Him afterwards, when their work, like His, was done.

But for a moment the Apostles wished to resist the officers of the Sanhedrin ; and when our Lord had permitted the prostrate men to rise and approach to lay hands upon Him, they desired His sanction to their resistance, "Lord, shall we smite with the sword?" Simon

¹ This is the sacred Name Я-НОВА, by which God proclaimed Himself to Moses and the Israelites when He said, "I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" [Exod. iii. 14 ; vi. 3,

6-8]. Our Lord had before proclaimed Himself by it when He had said, "Before Abraham was, I AM" [JOHN viii. 58]. It appears again in Rev. i. 4, "Grace be unto you, and peace, from Him Which Is . . .

Peter's zeal would not suffer him to wait the Lord's command, but he began at once to use the sword which he had brought from the guest-chamber, and in doing so wounded Malchus, the servant of the high priest—perhaps the officer in command of the party—by striking off his right ear. But although before His agony Jesus had permitted the Apostles to bring their two swords, after that agony He became an entirely willing Victim for the Sacrifice : and hence He permitted no resistance. He bade Peter sheathe his sword, and by a last loving miracle of mercy He restored the wounded man's ear with a touch of His almighty hand, saying as He raised His hand, to shew that He did it in love and not in wrath, "Suffer ye thus far."

Then the holy and innocent One permitted Himself to be treated as an evil-doer : but to make the members of the Sanhedrin who were present and the officers of the Temple guard understand clearly that He voluntarily yielded Himself to them, He reminded them that each day of the past week He had been in the Temple, and that then none of them were allowed to touch Him. Now the appointed time was come : to Him the hour of His sacrifice, to them their "hour and the power of darkness," for the Scriptures must be fulfilled.

When Jesus thus gave up all resistance a panic seized His followers. It was the Divine purpose that they should not accompany their Master in His sufferings ; but when "they all forsook Him and fled," they did so in the spirit of men who gave up everything as lost, and who were struck with sudden fear. One only, not an Apostle, but one whose name was to be well known in the Church afterwards, followed Jesus ; this was Mark, the nephew of St. Paul, who calls himself "a certain young man," being scarcely more than a boy. The guards had let the Apostles depart, but they laid hold on Mark, supposing him to be, as he probably was, one of the disciples of Jesus. Loosing himself out of the linen sheet which he had hastily thrown over himself when leaving his bed suddenly to join the crowd, he escaped from their hands, and fled away to be the narrator of this, among the other incidents of the night, when he was some thirty years older.¹

¹ Although St. Paul never mentions that he took any part in the events of this night, he was almost certainly a member of the Sanhedrin

at the time. Being young, he may have been silent, and have left the "elders" to act.

Then Jesus was bound [JOHN xviii. 12] by a cord fastened round those hands which had just wrought a wonderful miracle, and had done an act of more than human generosity and love: and alone in the midst of the soldiers and the crowd He was led back from Gethsemane, across the brook, to the gate of the city. Five days before, the multitude had led Him by that very road with triumphant songs as to an earthly diadem and throne. Now they were leading Him as a prisoner to be crowned with thorns and enthroned upon the Cross.

§ *The Condemnation of our Lord by the Sanhedrin.*

The first place to which Jesus was brought after His entrance again into Jerusalem was the house of Annas. It is not explained why He was brought there, and nothing more respecting Annas is stated than that he was father-in-law to the high priest Caiaphas. But Annas had been high priest himself in our Lord's childhood [A.D. 7], and is called so by St. Luke both in the beginning of our Lord's Ministry [LUKE iii. 2] as well as after His Ascension [ACTS iv. 6], though in both places in connection with Caiaphas, who was high priest for about twelve years [A.D. 25-37]. It is probable that although the Roman governors appointed others as high priests after Annas had been so for seven years [A.D. 14], yet the Jews recognized him as still the rightful holder of the office, and that when his son-in-law was appointed by the Roman governor he was himself permitted by Caiaphas to share the dignity of the office with him, and to take formal precedence of himself, though not to perform the actual duties belonging to it.

It was thus that our Lord was brought bound "to Annas first" [JOHN xviii. 13] as a formality, but was at once sent by him to Caiaphas [JOHN xviii. 24] for actual examination and trial. The "palace of the high priest" was no doubt in the precincts of the Temple, as a bishop's palace is sometimes, and always used to be, close to his cathedral: it was therefore to the Temple once more that the multitude led our Lord, still bound as a prisoner, Whom they had five days before led thither as their King.

Thither, but "afar off," Peter and John followed their

Master. John was known to the high priest, and was permitted to enter the house as a friend. He was also able afterwards to obtain from the portress admission for Peter as far as the open courtyard, which answers in the East to the "hall" of an old English mansion: but John himself followed Jesus to a large upper gallery, where the Sanhedrin had assembled. This gallery was open to the sight of the servants and others in the courtyard "beneath in the palace," and a fire being lighted there because of the raw early morning, Peter stood among them "to warm himself" and "to see the end." [MATT. xxvi. 57, 58; MARK xiv. 53, 54; JOHN xviii. 12-16.]

THE FIRST EXAMINATION BEFORE THE SANHEDRIN took place immediately on the arrival of the Divine Prisoner at the high priest's palace,¹ between two and three o'clock in the morning. The summary given of it in the Gospel states that Caiaphas questioned Jesus Himself before any witnesses were brought forward, asking Him respecting His disciples and His doctrine. Caiaphas had declared after the resurrection of Lazarus that the death of Jesus was expedient [JOHN xi. 50], and although he spoke by inspiration he was unaware of the fact, and was intending to give counsel to this effect [JOHN xviii. 14]. He thus questioned Jesus with the foregone intention of finding some pretence for condemning Him to death, and the questions respecting His disciples pointed to an accusation of sedition, while those respecting His doctrine were directed towards an accusation of heresy or blasphemy. Such a mode of examination was probably illegal, as our Lord refused to answer the questions, and required the high priest to call witnesses: "Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said." Upon which a brutal officer "which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?" drawing from the innocent Prisoner only the patient rebuke, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?" [JOHN xviii. 19-23.]

¹ The proper place for the meetings of the Sanhedrin was "Gazith," or "the Stone Chamber," a kind of chapter-house, so close to the Temple that part of it was said to be within the Holy Place. This they

had deserted at the time when the power of life and death was taken away from them, which tradition says was forty years before the destruction of Jerusalem, or a few months only before the Crucifixion.

But the whole atmosphere of the court was reeking with injustice. The Sanhedrin had anticipated some such result of the examination: but, remembering the effect which the words of Jesus had upon even their own officers, who had said, "Never man spake as this Man," they dared not call promiscuously for any witnesses who might be willing to come forward, and had sought for some who would bear false witness by attributing words to Jesus which were seditious or blasphemous. "Many false witnesses came" before any could be found whose testimony would answer the purpose. At last there came two such wretched beings, one of whom declared our Lord to have said, "I am able to destroy the Temple of God and to build it in three days," the actual words of Christ being, "Destroy this Temple, and in three days I will raise it up" [JOHN ii. 19]. These words had been spoken more than three years before, so far back had they to go for an accusation; but even as to them the two witnesses, says St. Mark, who probably heard them, did not agree, for the other witness reported the words of Jesus as being, "I will destroy this Temple that is made with hands, and within three days I will build another made without hands." Such untrustworthy evidence as this, however, was good enough for judges who came to the judgment-seat with their minds made up to condemn. The high priest rose up and asked Jesus what He had to reply to such testimony, evidently thinking it was sufficient. But when Jesus was silent even the partisan judge became ashamed of his witnesses, and, resorting to his first method, put a question to our Lord, which was preceded by a solemn adjuration that forbade silence, "I adjure Thee by the Living God," that is, by JEHOVAH, "that Thou tell us whether Thou be the Christ, the Son of God." The reply of Christ was one which gave assent, and which also again proclaimed Himself as "the Living God." He answered, "Thou hast said," and "I AM." And when He had thus asserted His Divine Nature He also declared to the high priest its inseparable union with His Human Nature, "Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." It was a warning word to the judge, telling him that the just Judge of all men was about to be unjustly condemned, and would hereafter call even judges to an account. But Caiaphas, professing to disbelieve the

right of Jesus to make "Himself equal with God" by such declarations, declared, with the solemn formality of "rending his clothes," that they constituted the crime of blasphemy; and that, since the words had been spoken in the presence of the judges, witnesses were no longer required. Without any further hesitation or delay, therefore, he called for judgement upon Jesus, "Behold, now ye have heard His blasphemy. What think ye?" And the Sanhedrin at once declared, "He is guilty of death." [MATT. xxvi. 59-67; MARK xiv. 55-65.] Having thus done what was intended as far as they could, for they had not authority to carry out their sentence, the Council then adjourned for a few hours, until at daybreak they might carry their condemned Prisoner before the Roman governor for a confirmation of their sentence.

During the time of that adjournment JESUS WAS INSULTED and maltreated by the gross blasphemies and the rough horse-play of the Jewish guards of the Temple who held Him in custody. They mocked Him with coarse jeers, they spat in His face, after blindfolding Him they got up a game,* which in their hands became rough and cruel, by striking and buffeting Him in the face, and then bidding Him tell, since He claimed to be a Prophet, who it was that had aimed those reckless blows at Him. Nor does this enumeration of the things which He thus suffered in the courtyard of the high priest's house include all; for St. Luke records that besides these "many other things blasphemously spake they against Him" [MATT. xxvi. 67, 68; LUKE xxii. 63-65]. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and He hid as it were His face from us; He was despised, and we esteemed Him not. I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting" [ISA. liii. 3, marg.; l. 6].

THE DENIAL OF CHRIST BY PETER took place thrice during this dreadful time. [1] As the Apostle sat by the fire still after the condemnation of his Master, the portress who had let him in joined the circle of servants, and seeing the stranger among them recognized him as one of Christ's disciples. It was highly dangerous to be known there as the friend and constant associate of a prisoner condemned to death; and when the damsel said

* "Blind man's buffet."

to Peter, "Thou also wast with Jesus of Galilee," he angrily denied before them all, saying, "Woman, I am not. I know Him not, neither understand I what thou sayest." [2] But when Jesus was insulted and buffeted in the very place where Peter was standing, the Apostle could not endure the horrible scene, and went into the porch or covered archway, endeavouring, it may be, to leave the palace altogether. At that moment the first cock-crow sounded, perhaps a military trumpet-call signifying the approach of morning. In the porch he was again recognized, another woman saying contemptuously to those who stood by, "This fellow was also with Jesus of Nazareth." But again the Apostle denied the truth of the charge, and this time more angrily, "with an oath." [3] About an hour afterwards the dreadful revels were over, and Peter, still desiring "to see the end," and not yet realizing what he had done, still wishing to be near to Jesus, returned to the company of servants around the fire. A third time he was recognized, not only by his person, but also by his manner of speaking,—his "northern accent," as we should say,—"Thou art a Galilean, for thy speech betrayeth thee." This time he was more distinctly recognized; for a kinsman of Malchus, whose ear Peter had cut off, said, "Did not I see thee in the garden with Him?" But he denied again: and though standing not far from the very Person Whom he was denying, he spoke more and more angrily and madly, beginning "to curse and to swear, saying, I know not this Man of Whom ye speak." A second time the cock-crow sounded, and before its echo had died away "the Lord turned and looked on Peter." The pitying look brought the Apostle to his senses again; he remembered his Master's words to him a few hours before, "and when he thought thereon he went out and wept bitterly." [MATT. xxvi. 69-75; MARK xiv. 65-72; LUKE xxii. 55-62; JOHN xviii. 17-27.] Christ had prayed for him, and his faith did not utterly fail.

Many a long year afterwards the Apostle remembered what he had seen in that cruel hour, the buffeting and the patience, and he wrote, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God . . . because Christ also suffered for us . . . Who, when He was reviled, reviled not again; when He suffered, He threatened not" [1 PET. ii. 20-23]. Of himself also he doubt-

less thought when he added, "Ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls."

THE SECOND EXAMINATION BEFORE THE SANHEDRIN took place as soon as it was day, which at that time of the year would be about six in the morning, "the first hour." This second examination of our Lord was of a formal character only. The Sanhedrin reassembled for the purpose of taking Him before Pontius Pilate, whose warrant alone would have authority for putting any person to death. But there was evidently some discussion among the members of the Council. Perhaps some wished to let the festival pass by before they asked Pilate to confirm their sentence : some may have stood out for calling further witnesses : or they may still have hesitated as to the nature of the charge which was to be brought against our Lord. "The chief priests held a consultation with the elders of the people and the scribes and the whole council, and took counsel against Jesus to put Him to death." In the end He was again led from the courtyard into the council-chamber, and the question was put to Him with which the previous examination had ended, "Art Thou the Christ?" This question our Lord had already answered, and therefore He now replied that if He told them they would not believe Him ; and that if, as He had done before, He should ask them questions leading to the truth, they would not answer Him candidly [MARK xi. 27-33], nor would they let Him go. Then He reiterated His warning respecting their future judgement by Himself, "Hereafter shall the Son of Man sit on the right hand of the power of God." This was taken as a declaration that He, Who had commonly spoken of Himself as the Son of Man, claimed also to be the Son of God, and they asked Him, "Art Thou then the Son of God?" Thus the formal judicial question was repeated, and our Lord's answer, "Ye say THAT I AM," both declared His Godhead and gave to them the answer they required for the completion of the judicial process. If any of the members of the Council had stood out for calling further evidence they now gave way, and an unanimous declaration followed that other witnesses were needless, for they themselves were witnesses,—“we ourselves have heard of His own mouth,”—they themselves would go before the Roman governor and offer their own testimony against

Jesus. After coming to this determination the Council ended its sitting; and having caused Jesus to be bound afresh, probably with chains, as a condemned criminal, they proceeded with Him from the house of Caiaphas the high priest to that of Pilate the Roman governor. [MATT. xxiii. 1, 2; MARK xv. 1; LUKE xxii. 66-71; xxiii. 1.]

§ The Condemnation of our Lord by the Roman Governor.

The Roman troops which formed the garrison of Jerusalem had their barracks in the Castle of Antonia, a fortress built northward of the Temple, on the site of the ancient "Citadel," by Herod the Great. This castle was connected with the Temple buildings by a long western cloister, ending in a flight of steps which led up to the castle [ACTS xxi. 30, 34, 35, 40]. A few hundred yards westward of the castle, on Zion, Herod had also built himself a palace, which was reached by a bridge crossing the valley that traversed Jerusalem from north to south. This palace was now inhabited by the Roman procurator and prætor of Jerusalem; and being thus the headquarters of the general, it was called by the usual name of such headquarters, wherever they were, the "Prætorium," or military palace.

Thither it was, through the long cloister, up the stone stairs, across the courtyard of the castle, over the bridge which spanned the Tyropœan valley, and through the streets of Zion, that the Sanhedrin, or some of them, led Jesus bound and in the custody of their armed police, about six o'clock on Good Friday morning. Ordinarily one would suppose that all the priests would have been engaged in the Temple the whole of that busy day making preparation for the Passover festival: but many of them were now thus engaged in making a preparation of which they knew not the meaning, the preparation of the true Paschal Lamb for the eternal Sacrifice.¹ Yet though their tongues were reeking with false witness, and their

¹ It is suggested by some commentators that the Passover sacrifices were neglected because the priests were engaged in persecuting Jesus, and thus could not be in the Temple. But the Sanhedrin only consisted of seventy-one persons,—not all

priests,—and there is nothing to make it appear that any large part of the very large body of priests who served the Temple were at the high priest's palace, at the Prætorium, or at Calvary.

hands swift to shed innocent blood, they were so exact as to keeping their traditional interpretation of the law that they would not enter into the palace of the Roman governor (which had not been cleansed from leaven), lest they should thus contract a ceremonial defilement which would stand in the way of their eating the Paschal lamb that evening. They therefore sent Jesus in to Pilate, while they themselves remained in the courtyard of the Prætorium.

They seem to have attempted, in doing this, to get Pilate at once to confirm their sentence without asking any questions as to the crime of the condemned Prisoner set before him. But the governor came out to them and required them to say "what accusation they brought against this Man," of Whom he seems to have had no previous knowledge. The deputies of the Sanhedrin did not even then state their accusation, but answered in an evasive manner that if they had not already condemned Him as "a malefactor" they would not have delivered Him to Pilate. Upon this the governor, willing to conciliate the Jews at the time of their great festival, offered to give Jesus back again into their custody that He might be judged according to Jewish law; the Sanhedrin still having authority to inflict punishment for transgressions of that law, though not to the extent of death. Then they reminded Pilate that Jesus was delivered to him as one already condemned, and condemned to death, and delivered to him because they were not now permitted by their Roman masters to inflict capital punishment.¹ [JOHN xviii. 28-31.]

At last they were compelled to state their accusation against the alleged "Malefactor." Then, finding that Pilate was not likely to put Jesus to death for an offence against Jewish law, they started a new accusation, that of *sedition against Roman authority*, falsely declaring, "We found this Fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King" [LUKE xxiii. 2]. The accusation was false, for Jesus had expressly taught the very contrary, bidding them "render to Cæsar the things that are

¹ According to the statement of the Jews, that this restriction was placed upon the Sanhedrin forty years before the destruction of Jerusalem, the time of its imposition would be about six months before our Lord's

Death: in which case the proposed stoning of the woman taken in adultery and the attempts to stone our Lord were before the alteration of the law. The stoning of St. Stephen was a tumultuous act.

Cæsar's" [MATT. xxii. 21]. But Pilate knew nothing respecting the truth or falsehood of the charge (though he seems to have disbelieved it), and sedition was a crime which could not be passed over. He therefore returned into the palace again, and calling Jesus before him, put the accusation in the form of a question, "Art Thou the King of the Jews?" not knowing that He had been providentially guided to reject the false part of the charge and to give additional truth to the true part. To this question our Lord gave no direct reply, but requires him to confess whether he asked the question from his own desire to know the truth, or only as handing on the false accusation of the Sanhedrin, "Sayest thou this of thyself, or did others tell it thee of Me?" Pilate's words in answer to this seem to have repudiated the idea that he was handing on the charge of Christ's accusers: "Am I a Jew?" he said; adding that it was the Jews who had delivered Jesus up to him, and that as part of his judicial duty he asked the Accused again, "What hast Thou done?" Our Lord now acknowledged the rights of the Roman judge, as He had acknowledged the right of the Jewish judge when adjured by him in the Name of God: answering that His Kingdom was not of this world, not a kingdom for which His servants would fight with human weapons, not "from hence," or of human authority. And when this declaration drew from Pilate the direct question, "Art Thou a King then?" our Lord replied with a direct answer, "Thou sayest"—yea, it is true—"that I am a King. To this end was I born"—when the Gentiles had asked, Where is He that is born King of the Jews?—"and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." These were not words that the Roman governor altogether took in, and perhaps his subsequent question, "What is truth?"² shews such a contempt for it as prevented him from coming more within the range of Christ's saving power; but they convinced him that the Accused was quite innocent of the crime of sedition. [JOHN xviii. 33-38.]

Pilate returned, therefore, to the outer court of the Prætorium, taking Jesus with him, and informed the

² It is a curious fact that Pilate's question in Latin, "Quid est veritas?" "What is truth?" forms the

anagram, "Est Vir qui adest," "It is the Man before thee."

Sanhedrin deputies that he found the Accused guiltless of the charge laid against Him, "I find no fault in this Man." Upon this fresh accusations, of what nature is not recorded, were brought against Jesus by the Jewish judges. They were probably false charges, for Jesus would not reply to them, not even when twice called upon to do so by the governor. Then, St. Luke says, the unjust accusers "were the more fierce," and charged our Lord with stirring up the people to sedition from one end of the country to the other, from Galilee even to Jerusalem. This mention of *Galilee* suggested to Pilate a way of escaping from the difficulty in which he was placed, for Galilee was beyond the jurisdiction of the Roman procurator of Judæa, and in that of the tetrarch of Galilee, who was Herod Antipas, a son of Herod the Great. Jesus was always spoken of as "of Nazareth:" and when Pilate, therefore, received the answer that He was a Galilean, he sent Him to Herod, who was at the time in Jerusalem, having come there to keep the Passover.¹ [LUKE xxiii. 2-7.]

"And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him." The tetrarch of Galilee must have heard many things of One Who was known as the Prophet of Galilee: and as his steward Chuza's wife Joanna followed our Lord through Galilee, and was one of the women "which ministered to Him of their substance," it is probable that much had been said of Jesus even in the tetrarch's household. But Herod had wantonly put John the Baptist to death; he had at one time contemplated the death of our Lord Himself [LUKE xiii. 31]; and Christ's designation of him as "that fox" shews that he was a man of little better character than his father Herod the Great. It was in vain that such a man should question with Christ in many words, for there was clearly no good intention in such questioning, and to those who asked out of mere curiosity Jesus never vouchsafed a reply. He therefore "answered him nothing." But those of the Sanhedrin who had

¹ When Herod Antipas beheaded John the Baptist he was residing at the Castle of Machærus, on the eastern side of the Dead Sea, that being in Peræa, "beyond Jordan,"

of which, as well as of Galilee, he was tetrarch. But his seat of government for Galilee was Tiberias, on the shore of the Sea of Galilee.

accompanied the Accused to the house of Herod were growing more excited, wicked, and cruel, and they "stood and vehemently accused Him." Yet all their accusations could not persuade Herod to condemn Jesus [LUKE xxiii. 15]: or perhaps the tetrarch desired to conciliate Pilate by the courtesy of declining to exercise his jurisdiction and leaving the judgement to him. But the cruel ruler "with his men of war" threw all the contempt and ridicule they could upon the claim of Jesus to be a King. They "set Him at nought, and mocked Him, and arrayed Him in a" splendid and glistening robe such as kings at that time wore;¹ and when they had ended their ridicule of His royalty Herod sent Him back to Pilate: the two rulers being reconciled after long enmity by this act of Pilate's policy, an alliance of Jew and Gentile founded on a joint injustice towards the Saviour of both [LUKE xxiii. 8-12]. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy Holy Child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together"² [ACTS iv. 26, 27].

It was now broad day, between seven and eight o'clock in the morning.³ Since midnight the Temple gates had been wide open for the entrance of those who wished to begin the great day there early, crowds were already thronging the streets; and as the procession of Roman soldiers, headed by the deputies of the Sanhedrin and with Christ in the midst, passed on its way backwards and forwards, a great multitude gathered, so that on the return to the Prætorium the courtyard was filled with people. To the whole crowd, therefore, as well as to "the chief priests and the rulers" who represented the Council,

¹ Josephus speaks of Herod Agrippa's robe at the festival which caused his death as being made of silver [JOSEPH. *Antiq.* xix. 8, 2]. In ACTS xii. 21, it is called "royal apparel" only.

² The cause of enmity between Herod and Pilate was, probably, that the latter had put a considerable number of Galileans to death,— "mingling their blood with their sacrifices,"—they being under the jurisdiction of Herod, and not of the Roman procurator.

³ St. John's reference to the time, "about the sixth hour" [JOHN xix. 14], appears to be made for the purpose of indicating generally the time at which the transactions before Pilate took place: and he reckons not by the Jewish mode, but the Roman, for he was writing far away from Judæa, and long after the dispersion of the Jews: "These events began about six o'clock in the morning on the Day of Preparation."

Pilate now declared that Jesus was guiltless of the things whereof He was accused, and that His innocence was confirmed by the fact that Herod had not passed sentence of death upon Him. "I will therefore," he added, apparently with reckless cruelty, "chastise Him, and release Him" [LUKE xxiii. 13-16]. The crowd caught at the word "release," and clamoured for the release of a popular ringleader who had lately been taken prisoner during an insurrection, and was about to be executed for rebellion and murder. It was the custom to give up to the people at the Passover any such prisoner as they should demand from the Roman governor; and Pilate endeavoured to use this custom as a means of releasing Jesus. But the chief priests and elders urged the crowd to cry out for the release of the rebel and murderer whose name was Barabbas; and thus the cry of the people for the usual act of grace was turned into one against the release of the holy Jesus. Even then Pilate strove time after time to turn the tide of the popular will. He knew that Jesus was innocent, and that He had been delivered into his hands by the Sanhedrin through envy, and he knew that Barabbas was a murderer. Again endeavouring, therefore, to release Jesus, the governor asked the crowd, "Whether of the twain will ye that I release unto you?" and their answer was "Barabbas." Had Pilate been boldly just he would have given them Barabbas to satisfy the customary act of grace, and have released Jesus because He was guiltless of crime. Instead of this he appealed again to the crowd, asking what then should be done with Jesus, "Which is called Christ. . . . Whom ye call the King of the Jews." Then arose the terrible and cruel cry, "Crucify Him." It shocked even the Roman soldier, and he remonstrated with them, "Why, what evil hath He done?" But the heart of the Jew was often more bitter and cruel than that of the heathen, and instead of listening to this remonstrance the people "cried out the more exceedingly, Crucify Him." They denied the Holy One and the Just, and desired a murderer to be granted unto them. [ACTS iii. 14.]

Pilate's hesitation about doing a just act quickly and

¹ The name Bar-abbas means "the son of Abba." In some manuscripts of the Gospel of St. Matthew it is written, "Jesus Barabbas;" but even without this addition the

name "son of Abba" is singularly significant of a false Christ, when it is remembered that the words of the true Christ's prayer a few hours before had been "Abba, Father!"

resolutely now recoiled upon him, for he found that the rising tumult was becoming too dangerous for him to withstand the popular will. All he could do was to wash his hands before the multitude, and to say as he used the significant ceremony, "I am innocent of the blood of this Just Person; see ye to it." Then it was that "all the people" joined in the dreadful declaration of their full and willing responsibility for the injustice, "His blood be on us, and on our children." Upon this Pilate, "willing to content the people, gave sentence that it should be as they required, and he released unto them him that for sedition and murder was cast into prison." [MATT. xxvii. 11-18; LUKE xxiii. 17-25; JOHN xviii. 33-40.]

After this gratification of the popular clamour the governor thought that the death of Jesus would no longer be demanded. With the intention, therefore, of ultimately setting Him free, he proceeded to carry out the "scourging" of which he had previously spoken, and the infliction of which Jesus Himself had predicted [MATT. xx. 19]. Roman scourging was a terrible punishment, the scourge having pieces of metal tied into knots made in the cords so as to lacerate the back in a frightful manner. There is no apparent reason why Pilate should have sentenced Jesus to this punishment, except that he desired to conciliate the Sanhedrin by it, as he had conciliated the people by releasing Barabbas: but from the beginning he had agreed to perpetrate this cruel wrong, and by doing so he had shown that with all his desire to save the life of Jesus he was not a judge of sufficiently inflexible justice to withstand a continued clamour on the part of the crowd before him. But he also further permitted the soldiers to do as those of Herod had done, to array Jesus as a mock king, and to treat Him with cruel indignity while He was borne down with the terrible effects of the scourge. Their idea of a king was taken from the Emperor of Rome; and so, while some were scourging their Lord, others went to gather some branches of a long-spiked thorn, which, when twined together, would be a rude caricature of a crown surrounded by rays [*"corona radiata"*], others procured a reed to represent a sceptre, and a cast-off military mantle for a mockery of a royal robe. Having clothed the Holy Sufferer in the blood-red or "purple" vestment, they placed the crown of thorns upon His head, and the reed in His right hand,

and bowed the knee before Him, saying, "Hail, King of the Jews!" in mockery of the "Ave Imperator" used towards the Roman emperor. Then with cruel horse-play they struck Him with the palms of their hands, spat upon Him, and smote the crown of thorns into His brow with the reed sceptre: each act being a miserable parody of some ceremony of homage. [MATT. xxvii. 27-30; JOHN xix. 1-3.]

This cruel scourging having been inflicted to please the Jewish rulers, and this mockery permitted to please the Roman soldiers, Pilate prepared to set Jesus free by again declaring His guiltlessness. He led the Holy Sufferer forth, therefore, into the open court, or into the square in front of the Prætorium, saying, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him." And that he might shew them how he had slighted the claim of Jesus to be a King, he led Him forth clad in the squalid purple robe (now become the "dyed garments from Bozrah" of the prophet), and wearing the mock crown, and said to them, "Behold the Man!" as much as to say, See how He has been degraded, you need fear Him no more. I have punished Him as I said I would do, now "I will let Him go." [JOHN xix. 4, 5.]

The populace had become silent, having gained their object by the release of their demagogue Barabbas. But as soon as "the chief priests and officers," the deputies of the Sanhedrin, saw Jesus, they again raised the savage and relentless cry, "Crucify Him, crucify Him." "Take ye Him, and crucify Him," answered Pilate contemptuously, knowing they dared not do so: "for I find no fault in Him." Finding thus that the governor would not execute Jesus for sedition, they revive the accusation of blasphemy, declaring that He "ought to die because He made Himself the Son of God." They probably thought that although Pilate would not crucify Jesus for a capital crime against the Roman authority, he would yet allow them to stone Him for this alleged capital crime against the Jewish law. But if the Roman governor had permitted this, it was not permitted by the Providence of the Divine Sufferer Himself, for He had already spoken of crucifixion, the Gentile mode of capital punishment in Judæa, as the kind of death by which He should die. [JOHN xviii. 32; xii. 32, 33; MATT. xx. 19.]

This accusation was new to Pilate, and the solemn

declaration of Jesus on which it was founded increased his perplexity. The dignified submission of One Whom he knew to be innocent had made him fear to put Him to death: and now that he heard of His claim to be Son of God as well as King of the Jews, he "was the more afraid," dreading what even a heathen would dread, the bringing on himself of some Divine punishment. Pilate, therefore, led Jesus aside again within the Prætorium for another private conference. There He asked Him, "Whence art Thou?"—Thou Who "makest Thyself the Son of God," and Whose "Kingdom is not from hence:" but his question met with no response from our Lord, for it was a question asked by one who had already slighted the revelation that had been offered to him, and had silently joined in cruel mockery of Christ for His declaration, "I am a King." Wondering at the continued silence of Jesus, even when in private with himself, he reminded our Lord of the authority of life and death which was placed in his hands, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Then our Lord opened His lips to tell the man in authority that even Roman power could only exist by the permission and Providence of God, and that what the governor was doing against Himself was thus permitted by the governor's "Master in Heaven." He also spoke mercifully to Pilate respecting the sinful injustice with which he acted, saying that Caiaphas the high priest, who had knowingly delivered the Holy One into heathen hands, had "the greater sin."

After that interview Pilate "from thenceforth sought to release Him." The cry still went up, "Crucify Him," and the governor's answer to it still was, "I see no fault in Him, I will let Him go." But a last subtle speech of some of the Sanhedrin deputies made it impossible for him to evade the condemnation of our Lord. It was represented to him that if he set free one who claimed to be King of the Jews he was acting the part of a traitor towards a Roman emperor, "If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." This was not an accusation respecting matters connected with the Jewish law, or matters

¹ Pilate's religion was doubtless the sceptical half-belief in old Roman and Greek polytheism which was common among Romans of the higher class; but it may have been so far

modified by his contact with educated Jews and his own wife, a proselyte, that he respected the Jewish ideas of God and Heaven, and was influenced by them.

about which there was no evidence before Pilate. Christ had declared Himself to be a King even to Pilate himself: His declaration had been acknowledged by the governor when he brought Jesus forth in the mock array of royalty; and there was no escape from the perfectly true assertion of the Jewish rulers that one who set himself up as a rival to Cæsar in the sovereignty over Judæa must by Roman law be punished with death. Our Lord's words that His Kingdom was "not of this world," "not from hence," were set aside, for they had received no explanation, and were therefore unintelligible to Pilate, although they had excited in him sufficient awe to make him ask, "Whence art Thou?" [JOHN xix. 6-12.]

Thus the Roman governor was driven by the astute wickedness of the Jewish rulers to condemn Jesus to death for what could only be construed by the heathen judge as treason against the Emperor, and treason uttered before himself, the Emperor's representative: and he sat down upon the judgement-seat—which was a chair of state set upon a marble dais or "pavement" in front of the Prætorium—to give the formal sentence.¹ He had no sooner taken his place there than a message was brought to him from his wife—Claudia Procula, a Jewish proselyte—saying, "Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him" [MATT. xxvii. 19]. It was too late to release Jesus in the manner he had intended: but at this crisis one last plan occurred to him, which, although it would involve him in extreme danger, might yet prove successful, and enable him to save the Person of Whom he had now a great awe, and to vastly advance his own future interests. He made one further effort, therefore, to override the influence of the Sanhedrin by presenting Jesus to the multitude before him with the offer of that national independence for which they so longed; present-

¹ "Sitting down upon the judgement-seat" was an act of solemn judicial formality; and the "judgement-seat" itself was a structure of high importance, which was carried in the train of Roman rulers, and not erected of ordinary local materials. Pilate's judgement-seat at Cæsarea is described by Josephus as being a large structure in the open place of the city, behind which, on one

occasion, a considerable body of soldiers were concealed [JOSEPH. *Antiq.* xviii. 3, 1]. He also says of Herod Philip, the brother of Herod Antipas, that "his tribunal, on which he sat in judgement, followed him in his progresses, and when anyone appealed to him on a journey he immediately ordered it to be erected that he might do prompt justice" [*Ibid.* 4, 6].

ing Him to them with words the meaning of which as a mockery or a reality the voice of the people should determine, "Behold your King!" Then arose a general cry, "Away with Him, away with Him, crucify Him!" The governor made one more attempt, "Shall I crucify your King?" but now the deputies of the Sanhedrin scornfully cast back to him the national independence which was thus covertly offered to them, and cried out, "We have no king but Cæsar." Pilate had thus run the desperate risk in vain, and now no other course was left to him than to give "sentence that it should be as they required" [LUKE xxiii. 24]. "Then delivered he Him therefore unto them to be crucified" [JOHN xix. 12-16].

§ *The Remorse of Judas Iscariot.*

All the nine hours that elapsed between our Lord's apprehension and His final condemnation by Pilate the traitor Judas seems to have mingled with the crowd as it followed Christ from place to place, until he stood among them as they uttered the last awful cry which set the seal on his own wicked work. Then when he saw that Jesus was condemned "he repented himself." Satan had entirely enslaved Judas for the perpetration of the wicked act of betrayal, and he went on with Satanic determination until it was accomplished. But when the crime was completed the criminal was left to himself, so that his mere human wickedness was not proof against remorse. The malignity of those with whom he had made his bargain must have been too well known to him for him to have had any expectation that they would stop short of the death of his Master; yet, perhaps, he had been *vaguely* deceived, as Eve was, the tempter suggesting, He "will not surely die," even though you give Him up to them. Thus probably he had thought that *some* way of escape would occur, though he could not see how or where. But when the actual and irrevocable condemnation came Judas saw clearly what he had done, that he had given up his Master to death; and though he did not repent as Peter did, with godly sorrow, but only with the change of mind which made him wish that he had not done the deed, yet the remorse which came upon him was bitter and unbearable. He could not any longer keep the thirty shekels which he had been carry-

ing about with him all the night as he followed the Master he had sold for them, and he determined to return them to those from whom he had received them. He took them, therefore, to the Temple to give them back to those members of the Sanhedrin who were assembled there, and said, "I have sinned in that I have betrayed the innocent blood." Their hard and harsh reply was, "What is that to us? see thou to that:" and Judas cast the money down at their feet.

At this moment, and hour after hour, the heads of families were coming to the Temple treasury to make their Passover offerings [DEUT. xvi. 16, 17], and it was significant that "the price of Him that was valued, Whom they of the children of Israel did value," should thus be applied to no secular use, but "cast down" among the offerings of the day. These hard and murderous Jews were, however, too strict in their formal observance of the law to put the money in the treasury as "Corban," for it was the price of blood. Hence they reserved it till a consultation of the Sanhedrin had been held, and then it was decided to buy "the potter's field" with the money, for the purpose of burying there those who were not Jews: thus exactly, though unconsciously, fulfilling to the letter another of those minute prophecies which had been spoken ages before respecting Christ: "So they weighed for My price thirty pieces of silver. And the Lord said unto Me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"¹ [ZECH. xi. 12, 13].

Finding no sympathy in these hard and hardened priests, the last form of despair seized upon Judas, and rushing out of the Temple he went and hanged himself. The place of his suicide was the field afterwards purchased by the priests, and hence said by St. Peter to have been purchased by Judas with the reward of iniquity. There, St. Peter relates, "falling down headlong," the rope breaking as, having tied it round his neck, he threw himself over a precipice, or the edge of a pit, "he burst asunder in the midst, and all his bowels gushed out.

¹ The name "Jeremy" in Matt. xxvii. 9 has perhaps crept into the Bible by a mistake of scribes, the original reading being "spoken by

the prophet." But the words *may* be taken from some lost book of Jeremiah.

And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood* :” doubly so from the price of blood with which it was purchased and from the deed of blood which marked it out for all future time.¹ Thus Judas went “to his own place” full of bitter regret for what he had done, but despairing of the mercy from which even he, if he had truly “repented himself,” would not have been shut out.² [MATT. xxvii. 3-11 ; ACTS i. 16-20, 25.]

§ *The Crucifixion and Death of our Lord.*

When Pilate pronounced the final sentence of condemnation upon our Lord the hours had gone on until it was about nine o'clock in the morning, “the third hour” [MARK xv. 25], when He was led away to be crucified. It was customary to scourge those who were about to be executed, but two successive scourgings were more than a person could bear and live. That which Jesus had already suffered when Pilate had intended to release Him was therefore reckoned as the scourging before crucifixion, and He was immediately taken away from the *Prætorium* towards *Golgotha*, which was situated near to its north-western corner, then outside of, but now within, the walls of Jerusalem.

The soldiers who were told off as the executioners had taken from the shoulders of Jesus the mock robe of royalty, dyed now with a new purple, and put His own raiment on Him: but the crown of thorns still surmounted His bleeding head. Then they laid upon His shoulder the cross, or one of the poles of which it was made, that He might bear it to the place of crucifixion. But He was weak through fasting, through sorrow of heart, through pain of body, and through loss of blood; so weak that He could not bear this extra burden that was laid upon Him; so weak, says Christian tradition, that He sunk under it,

¹ “*Hak-ed-dam*” is shewn to this day as the place on the steep rocks which form the south side of the valley of *Hinnom*. The “field” itself is a small flat space, in the midst of which the ruins of a charnel-house still stand, and near to it many sepulchral excavations.

² There have been speculations as to the possible salvation of Judas. Setting them aside, we may yet learn caution when speaking of any particular person's condition beyond death from the Apostle's cautious expression, “his own place,” even in so extreme an instance of guilt.

fainting as the cruel procession passed from the gate of the Prætorium by the Street of Sorrows to the gate of the city. It was a piteous sight, even for the soldiers, and "they laid hold upon one Simon, a Cyrenian," to bear the cross after Jesus. Simon was coming out of the country into the city to keep the Passover there, but he found what he had not looked for, the Paschal Lamb of God, the wood for Whose sacrifice he was thus to carry. And from the manner in which St. Mark names his sons Alexander and Rufus, all three doubtless afterwards took up their cross, and followed after Him Whom they had found. [MARK xv. 21.]

It was on the way to Calvary [Lat. *calvaria*=a skull] that our Blessed Lord's last words were spoken to the people. A large multitude followed Him, and among them were many "women, which also bewailed and lamented Him." To these Jesus turned and spoke, bidding them to weep not for Him but for themselves and for their children, on account of those terrible days which were coming upon Jerusalem; days when the childless woman should be considered blessed by those whose very children were consumed in the extremity of hunger; days when men would call on the mountains and hills to cover them, as if the horror of the Last Judgement had come upon them; "for if they do these things in a green tree, what shall be done in the dry?" If such cruelties could be inflicted on Him, Innocent and Holy, what would not the Romans do in that time when the most wicked of the Jews were their enemies and their victims?¹ [LUKE xxiii. 27-31.] But there "was no word of remonstrance, or resistance, or rebuke beyond this." He voluntarily and silently endured all that was put upon Him, truly fulfilling the prophecy, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" [ISA. liii. 7].

¹ Our Lord's latter words seem to be an application of a "parable" in Ezekiel, "Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree" [EZEK. xx. 47]. What the Romans did in the dry tree is recorded by Josephus. Early in the siege those whom they took prisoners, about five hundred a day, "were first whipped, and then tormented with all kinds of tortures before they died, and were then

crucified before the walls of the city. . . . Out of the wrath and hatred which the soldiers bore to the Jews, they nailed those they caught, one after one way, another after another way, to the crosses by way of jest; when their multitude became so great that room was wanting for the crosses, and crosses for the bodies" [JOSEPH. *Wars*, v. 11]. So was fulfilled, in part, the cry of their fathers, "His blood be on us, and on our children."

As they drew near to Calvary a fresh dishonour was cast upon the innocent Victim, by the addition to the sad procession of two justly convicted malefactors, who were "led with Him to be put to death;" thus again literally fulfilling the prophecy, "He was numbered with the transgressors" [ISA. liii. 12].

When they had reached the place some short time was occupied in making preparations for the dreadful tragedy. The two poles carried from the Prætorium for the construction of the Cross were fastened together in the form familiar to us upon our altars, and a large hole was dug in the rocky ground sufficiently deep to admit of the burdened Cross being held firmly in its place. While such preparations were going on for the Cross of Jesus, and possibly for those of the malefactors also,¹ a bowl of drugged sour wine was offered to each of the sufferers, for the humane purpose of deadening their sensibility to pain under the horrible torture to be inflicted on them. But when Jesus "had tasted thereof, He would not drink," for He had already said of His sufferings, "The Cup which My Father hath given Me, shall I not drink it?" and He would not drink of the cup which they gave Him to lessen His pain.

Then "they crucified Him." Stretching His Holy Body upon the Cross as it lay on the ground, three soldiers held His hands and His feet, while a fourth drove large nails through the palms of the hands, and through the insteps, placed one upon another, deep into the wood of the Cross: "They pierced My hands and My feet" [Ps. xxii. 16]. As they did this the Blessed Jesus uttered the FIRST SAYING UPON THE CROSS [LUKE xxiii. 34], "Father, forgive them; for they know not what they do." Words of holy patience, love, and mercy.

The Cross, thus bearing Jesus nailed thereon, was then raised upright, placed in the hole that had been dug for it, and its foot wedged round with stones and earth, stamped or rammed down to make the Cross secure from falling. A small projecting piece of wood about the middle gave some little support to the Sufferer's Body, but otherwise its whole weight hung downwards, and forwards by the arms, those arms straining upon the nails

¹ As crosses were left standing, and used more than once, it may be that the absence of any reference to

crosses carried by the two thieves is significant of Jesus alone having to bear the Cross.

with which the hands were fastened : " I may count all My bones " racked with such pain [Ps. xxii. 17]. Devout consideration of these circumstances will shew us what Jesus must have borne, and teach us in some degree the true sense of the words " excruciating pain ; " pain all the more terrible, because many hours of the torture were usually suffered before death came to relieve the tortured sufferer.¹

THE TITLE ON THE CROSS was an official notification of the crime for which the person crucified was condemned, written upon a wooden tablet, and fixed upon the cross above the head. For the " accusation " of the sinless Jesus no crime could be alleged, and the finger of Pilate was guided to write simply, " Jesus of Nazareth, the King of the Jews." It was also written in three languages, Hebrew, Greek, and Latin, the three by which the Name of Christ and His work were to be chiefly made known to the world. The deputies of the Sanhedrin were dissatisfied with this, looking upon it as a proclamation confirming Christ's own declarations, and they begged Pilate to alter it into a form of accusation, " This is He Who said I am King of the Jews." But no further concessions could be obtained from him, and he answered sharply, " What I have written, I have written." Gentile hands were guided to proclaim the Kingdom of the Crucified as Gentile lips had done at the Epiphany, and his will was controlled to maintain the truth of what he had proclaimed.² It was as when Caiaphas had prophesied, " This spake he not of himself."

THE PARTING OF CHRIST'S GARMENTS among the four sentinels who kept guard by the Cross illustrates the hardening effect of the Roman military system. When

¹ It may save thoughtless irreverence to point out that the word " crucifix " is also the English form of *crucifixus*—the Crucified One.

² Three different versions of this inscription are given by the Evangelists, " The King of the Jews " being common to all. It has been suggested by a learned commentator on this title that St. John gives it as it stood in Hebrew, the Old Testament language ; St. Mark in the Greek, the New Testament language ; St. Matthew and St. Luke in the Latin, the Ecclesiastical lan-

guage ; the Greek being that which is common to all three :—

[*Hebrew*] *Jeshua hannotzeri melekh hajjehudim.*

[*Greek*] *O Basileus tôn Ioudaion.*

[*Latin*] *Hic est Rex Judæorum.*

What is said to be a portion of the original tablet is preserved in the Church of the Holy Cross at Rome. In this the Greek and Latin are both written from right to left, while of the Hebrew only just enough is left to identify the characters as being in that language.

they had set up the Cross they thought no more of the patient Victim Who hung there, but only of the garments which had become their perquisite. Those who had said in faith, "If I may but touch His garment, I shall be whole," found healing power go forth with the touch, but to the soldiers the same garments were as those of any other person. The upper one they divided into four parts, one for each of the sentinels; but since the under tunic was "woven from the top throughout without seam," they cast lots who should appropriate it as it was, instead of making a valuable garment useless by tearing it in pieces.¹ Thus even in so apparently insignificant a circumstance the prophecies respecting Jesus were significantly fulfilled, for David had written in His Name many ages before, "They parted My garments among them, and upon My vesture did they cast lots" [Ps. xxii. 18]. The High Priest of the Jewish Church rent his upper garment, and unconsciously signified the dissolution of the Jewish Church; the inner garment of Christ remained undivided, and signified the abiding hidden unity of His people. [MATT. xxvii. 33-37; MARK xv. 22-26; JOHN xix. 17-24.]

Now began the six long hours of suffering which the Crucified underwent. It was a suffering far beyond that which came to the criminals who were crucified on either side of their Lord; for His pure and Holy Body was less callous to pain than that of a rough and hardened robber would be, while many circumstances were added to the Crucifixion which gave MENTAL TORTURE. Thus, all around reviled Him, and in their revilings offered to Him temptations which renewed the work of Satan in the wilderness. The passers-by were many, for the Crucifixion was near to the city, and on the border of a public road, and multitudes were coming out of the country to the Passover. And as they passed by they "wagged their heads" [*comp.* Ps. xxii. 7; cix. 25], recalling His saying respecting the destruction and rebuilding of the temple of His Body, bidding Him save Himself, and using the

¹ There is an ancient tradition that the seamless coat came into the possession of Pilate; that he wore it on two occasions when he was in danger from his enemies, and was preserved; but that on a third occasion, when he was without it, his accusers prevailed. Its preservation

from destruction appears to be spoken of by St. John as providential, and it seems improbable that it should have been allowed to remain in the profane hands of one such as these soldiers shewed themselves to be.

very words of Satan, "If Thou be the Son of God," jeering at Him, "come down from the Cross." In a similar mocking tone, "the chief priests with the Scribes and elders," the deputies of the Sanhedrin, derided Him, saying, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." But He Who would not cast Himself down from the pinnacle of the Temple to convince Satan, would not come down from the Cross to convince these revilers: He Who would not cause stones to become bread to satisfy His own hunger, would not now save Himself: He Who would not gain all the kingdoms of the world by the worship of Satan, would not gain the rulers of the Jews by going against the Will of His Father.

And it was when He had shewn Himself proof against these temptations that the firstfruits of our Lord's victory through suffering were gathered in the person of the PENITENT THIEF.

One of the two who were crucified beside Him joined in the revilings of the standers-by, saying, "If Thou be Christ, save Thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss." Then in the midst of his agony, he looks forward with a strong faith to the brightness of a future which nothing but such a faith could have seen under those circumstances. He alone of all that were there believed that the Crucified was indeed a King, "And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom." His penitence, faith, and hope were immediately rewarded by hearing those blessed words, which were our Lord's SECOND SAYING ON THE CROSS [LUKE xxiii. 43], "Verily I say unto thee, To-day shalt thou be with Me in Paradise." So Jesus reigned as King in judgement and mercy, even upon the throne of His sufferings.

It was a strangely sad addition to the piteous scene that the BLESSED VIRGIN STOOD BY THE CROSS of Jesus. It had been foretold her by Simeon, "Yea, a sword shall pierce through thine own heart also" [LUKE ii. 35], and

the prediction was being fulfilled now that she beheld her Divine Son's sufferings ; for what sorrows must they have inflicted upon her tender soul.

Joseph was no longer living to protect and support the Virgin Mother, now nearly fifty years of age ; but she was not left alone, for there stood by the Cross with her two other Marys, one the wife of Clopas or Alphæus (who was the mother of the Apostles James and Joses), and the other Mary Magdalene : there also was the beloved disciple St. John, who, after the first panic of the Apostles at Gethsemane, had followed closely the footsteps of his Master. But the greatest support which the Virgin Mother received in this hour of her sorrows she received from her suffering Son. For when Jesus saw her standing by His bleeding feet, borne up, perhaps, by "the disciple whom He loved," He spoke to her and to that disciple the THIRD SAYING FROM THE CROSS [JOHN xix. 26, 27], "Woman, behold thy Son!" . . . "Behold thy Mother!"

And from that hour that disciple took the desolate Virgin Mother "unto his own," as he himself writes,—took her to be his own mother in all things, in home and in filial love.¹ From what follows it is probable that our Lord's love caused His Mother to be removed from the Cross, that she might be spared greater sorrows, and that the words "from that hour" have a literal reference to the very hour that had now arrived.

For at noon, "when the sixth hour was come," and the sun was at its highest, a supernatural darkness came on, "the sun was darkened," and "there was darkness over the whole land" until the ninth hour. Of that awful three hours there is no record. As the darkness was over sinful Egypt at the death of the Egyptian firstborn

¹ This is the last time but one that the Blessed Virgin Mary is named in Holy Scripture. From the traditions handed down by Church history it is known that she lived under the charge of St. John the Evangelist at Jerusalem, and after the Jewish war had made that city unsafe, at Ephesus. At the latter city her soul departed to her glorified Son, and her body was laid in the grave. Some centuries after her death a pious tradition existed (but whether at an earlier date is unknown) that

the virgin body which had been sanctified by bearing the Son of God was taken up from the grave by angels, and conveyed to join her soul in Heaven. This was called the "Assumption" of the Virgin Mother.

² It is the same Greek word which is translated "land" in the Gospels of SS. Matthew and Mark, and "earth" in that of St. Luke. Whether the darkness was universal or only in Judæa cannot be determined.

and the first Passover, so it was over sinful Judæa at this which was the Great Passover that all others prefigured, and the death of the Firstborn among many brethren, the Only-Begotten Son of God. Thus it was a sign,—and the Jews had often said, “Shew us a sign,”—a miracle marking the occurrence of a wonderful event, and in this manner attracting the attention and awe of all who were subjected to its influence. But it was, doubtless, more than a miraculous sign, for at the end of the three hours our Lord’s words reveal the intensest depth of His whole Passion, the darkness that had come over His Holy Soul.

During these three hours, therefore, we may believe that the chief sufferings of our Lord’s Soul took place: and also that the darkness was sent as a veil to be drawn before His holy Face, that the effect of them might be hidden from the eyes of the reviling crowd. At this time came upon our Blessed Saviour the full burden of the sin which He had come to bear that He might save men from its consequences. His Soul was made “an offering for sin” [ISA. liii. 10]. He was “made sin for us, Who knew no sin” [2 COR. v. 21]: “Being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” [GAL. iii. 13]: “Who His own self bare our sins in His own Body on the tree” [1 PET. ii. 24]. At that time “the chastisement of our peace was upon Him” [ISA. liii.], so that He felt the weight of Divine anger towards sinners; and His human nature was for a time banished from the Presence of God as bearing the punishment of sin, that it might shortly reopen Paradise for the sinners for whom it had won pardon. During those hours the sorrowing words spoken prophetically in the Name of the suffering Christ became an actual record of His anguish, “My Soul is full of trouble, and My life draweth nigh unto hell. I am counted as one of them that go down into the pit. . . . Thine indignation lieth hard upon Me: and Thou hast vexed Me with all Thy storms. My sight faileth for very trouble. . . . Lord, I have called daily upon Thee, I have stretched forth My” crucified “hands unto Thee. . . . Lord, why abhorrest Thou My Soul, and hidest Thou Thy face from Me? . . . Thy wrathful displeasure goeth over Me: and the fear of Thee hath undone Me” [PS. lxxxviii.]. “Thou hast abhorred and forsaken Thine Anointed; and art displeased at Him. . . . Lord, how long wilt Thou hide .

Thyself, for ever?" At last the anguish of those hours of darkness concentrated itself into words which like these had been spoken prophetically in His Name by David, and which were now used as the **FOURTH SAYING FROM THE CROSS**¹ [MATT. xxvii. 46; MARK xv. 34; PS. xxii. 1], "My God, My God, why hast Thou forsaken Me?" Some of those who stood by mistook the meaning of the first word "Eli," "My God," and thought that it was a cry for the great prophet Elijah, and said, "This Man calleth for Elias." But our Lord was speaking as the Representative of all sinners, and saying as a sinner, "My God," rather than as a son, "My Father." "The rebukes of them that rebuked Thee are fallen upon Me" [PS. lxi. 9].

But when this cry had been uttered the ninth hour, three o'clock in the afternoon, had arrived, and Jesus knew that all things were now accomplished. His Soul was "athirst for God, yea, even for the living God," and the desire to appear once more in the Presence of God, even more than bodily pain, may have drawn out the **FIFTH SAYING FROM THE CROSS** [JOHN xix. 28], "I thirst."

One of the bystanders, with some pity still left in his heart, dipped a sponge in vinegar, the sour wine of the soldiers, and placing it on a reed, raised it to the Saviour's lips. "The rest," pitiless to the last,—and from their knowledge of the name, they seem to have been Jews,— "said, Let be, let us see whether Elias will come to save Him." But Jesus, when He "had received the vinegar," signified that His anguish of Body and Soul had come to an end, speaking the words, memorable to the end of time, of the **SIXTH SAYING OF THE CROSS** [JOHN xix. 30], "It is finished!"

And immediately afterwards all sign of sorrow, agony, and darkness of Soul passed away, as with the "loud voice" of one whose life was not ebbing away in weakness, but being voluntarily yielded up,² Jesus uttered His last dying words, the **SEVENTH SAYING OF THE CROSS**

¹ These words are quoted by St. Matthew in Hebrew, "Eli, Eli, lama sabachthani," and by St. Mark with a slight alteration of dialect, in Aramaic, "Eloi, Eloi, lama sabachthani."

² Respecting this our Lord had said, "I lay down My life, that I might take it again. No man taketh

it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" [JOHN x. 17, 18]. Crucified persons usually died only after several days of exhaustion, unless they were put out of their misery by some other means.

[LUKE xxiii. 46], "Father, into Thy hands I commend My Spirit." Thus saying, He "yielded up the ghost," and the words of the prophecy were fulfilled, "It shall come to pass, that at evening time it shall be light" [ZECH. xiv. 7].

But the miraculous Sign of darkness which had attended our Lord's last hours of life was succeeded by other signs which attended His Death.

[1] The "veil of the Temple was rent in twain," in a supernatural manner, "from the top to the bottom" [MATT. xxvii. 51; MARK xv. 38]. This would not be known publicly at the time, but it would be known at once to the priest, who at that very time was entering into the Holy Place in front of the veil with the incense of the evening sacrifice, and the news of such an event at such a time as the Passover would soon get abroad. To the Jews it must have been a sign that would fill many hearts with fear that some special disaster was about to happen to their religion. And probably it was understood only when revealed by the Holy Ghost, that such a laying open of the Holy of Holies signified the opening of "a new and living Way, which He hath consecrated for us, through the veil, that is to say, His Flesh," whereby we may have "boldness to enter into the holiest" [HEB. x. 20], even into the presence-chamber of God.

[2] But there was also a sign as public as the darkness, and one that would cause fear to all. For "the earth did quake, and the rocks rent" [MATT. xxvii. 51]. At this sign, and at the last cry of the Crucified, the centurion who commanded the troops by which the Cross was guarded feared greatly: and remembering what had been said respecting Jesus when He stood before Pilate, he and others who were with him acknowledged the justice of Christ's claims, "saying, Truly this Man was the Son of God." Equally convincing was this sign to many of the multitude also, and a sudden horror arose among them at the dreadful deed of which the nation had been guilty: "All the people that came together to that sight,

* St. Matthew speaks of the graves being opened, and the bodies of saints arising, as if this happened at the same time as the earthquake. But he sometimes mentions events by anticipation, and although he particularly says that the earthquake

happened while the centurion and others were "watching Jesus" upon the Cross, he says with equal distinctness that "the bodies of the saints which slept arose, and came out of the graves after His Resurrection not on Good Friday.

beholding the things which were done, smote their breasts, and returned" [LUKE xxiii. 48]. But the many women, the two Marys, and others, who had long followed our Lord, stood still in view of the Cross, waiting to see what would be the end.

Thus the Lamb of God had accomplished the great Sacrifice of which the yearly Paschal lamb was the type. The very hour of His Death, the ninth hour, three o'clock in the afternoon, was the time at which the lambs to be eaten by each household were brought to be sacrificed, and these sacrifices of many thousand lambs were the great work of the Temple between the time of the evening sacrifice and the evening sunset. At that hour "Christ our Passover" was "sacrificed for us," and "the old leaven of malice and wickedness" with which He had been placed upon the Cross as the end of the Old Covenant, was changed for "the unleavened bread of sincerity and truth," with which began the New Covenant founded in His eternal Sacrifice there.

§ *The Burial of our Lord's Body.*

It is singular to watch the hard consistency and determination with which the Jewish rulers acted during the whole of the transactions connected with our Lord's death. The patience of the Sufferer, His remarkable words, the three hours' darkness, the rending of the Temple veil, the earthquake, had no effect whatever on their minds : and although Pilate almost became a follower of Christ, though the centurion confessed that He was indeed what He proclaimed Himself, though the people smote their breasts with horror and contrition at what had been done, the leaders of the Sanhedrin who had conspired His death were utterly unmoved, and could speak of Jesus as "that deceiver" after all. Soon after the time when He had yielded up His Spirit, they went to Pilate to desire that the Body of Christ and those of the two thieves who had been crucified with Him might be taken down from the Cross, because the Sabbath was drawing on, and that Sabbath was "an high day," being both the ordinary Sabbath and the Day of Rest which would follow the Passover Supper² [EXOD. xii. 16 ; LEVIT. xxiii. 7].

² The reason given by St. John and that under ordinary circumstances the Romans would have left shews that the case was exceptional,

What they requested was that the legs of all three might be broken (as was customary when criminals were not left to die on the cross), that their miserable end might be hastened, and their bodies cast into the pit where dead criminals were heaped together. This was done with the two malefactors, but when the soldiers who did it came to the Cross of Jesus they found that it was unnecessary to do so to Him, as He was dead already—"He keepeth all His bones: so that not one of them is broken" [Ps. xxxiv. 20];—but to make sure that no spark of life remained, they pierced His side with a spear.

Then followed the last miraculous incident connected with our Lord's Death, for as soon as the spear was driven through His heart, "forthwith came thereout blood and water." St. John had returned to the Cross and saw what took place. "He that saw it bare record," and lest any one should doubt, he repeats emphatically, "he knoweth that he saith true." Sixty or seventy years afterwards he well remembered the remarkable circumstance, and refers to it in his first Epistle as well as in the Gospel, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood" [1 JOHN v. 6]. From a *dead* body no blood could flow; out of a living body there could be no distinct and visible stream of water from the piercing of the heart. There was therefore a double miracle: the pouring forth of a twofold but not mingled stream from the heart of Christ shewing itself to be clear white water in one part, and red blood in the other; and the expulsion of this stream from a heart which had ceased to beat.¹ "It shall

the bodies to remain where they were. But in this particular also our Lord exactly fulfilled a precept of the Law, "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance" [DEUT. xxi. 22, 23].

¹ Those who consider that this was a natural occurrence, only indicating the actual and certain death

of Christ by the flow of lymph from the pericardium, or cavity in which the heart is placed, and of blood from the heart itself, attach too little value to the physical circumstances of the case. The following are the reasons why it could not be natural:—

[1] Our Lord "was dead already."

But blood could not be propelled from a dead body, because it is only propelled by the pulsation of the heart, and at death this pulsation ceases instantly.

[2] Blood would not flow by gravitation, for a wound made in a dead body closes immediately the instrument with which it is

come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" [ZECH. xiv. 7, 8; xiii. 1]. As the side of the first Adam was opened that "the mother of all living" should thence be formed, so the side of the Second Adam was opened, that from His broken heart might flow forth the streams of water and blood which constitute the sacramental life of "the Mother of us all." [JOHN xix. 30-37.]

And although the forbearance of the soldiers from breaking the legs of the Crucified Saviour, and the act of piercing His side with a spear appeared to be only accidental, they were really ordained parts of the whole event. For it was a special law that not a bone of the Paschal lamb should be broken [EXOD. xii. 46], and St. John says that the Scripture was fulfilled when the soldiers left unbroken the bones of the true Lamb of God. In a similar way another Scripture was fulfilled, in which it is said, "They shall look on Him Whom they pierced" [ZECH. xii. 10; REV. i. 7].

The Day of Preparation was now drawing to a close, the double Sabbath beginning at six o'clock in the evening of Good Friday, or three hours after our Lord's Death. His lifeless Body was to be taken down from the Cross before the arrival of that hour, and under ordinary circumstances it would have been treated as that of a dead criminal, and cast into the common grave of criminals. But the Providence of God had ordained that Jesus should make "His grave with the rich in His death" [ISA. liii. 9], and therefore two rich men were to minister the last offices to Him with costly honour. One of these was Joseph of Arimathæa, a member of the Sanhedrin, but one of those who "had not consented to the counsel and deed of them,"

made is removed, contracting in such a way that no fluid could flow out of it.

- [3] The piercing of the pericardium and the heart would cause the instant *commingling* of the lymph and the blood, whether the wound were made in a living or a recently dead body. If lymph appeared separately on the outside of the body at any time *after death*, it would be

because the blood had coagulated, in which case the "water" might ooze out slowly in a very small quantity, but the blood being solid could not flow at all.

It is evident that both "the blood" and "the water" flowed forth in such a conspicuous manner that each separately was visible to St. John, who must have stood at least a few paces from the Cross, and probably outside the centurion's guard.

and also one of those who, like Simeon and Anna, "waited for the Kingdom of God" to be revealed [LUKE xxiii. 50, 51]. The other was Nicodemus, who had visited Jesus at night in the early days of His ministry [JOHN iii. 1], who was also a member of the Sanhedrin [JOHN vii. 50], and is said by Josephus to have been one of the wealthiest men of Jerusalem. Of these two pious rulers of the Jews Joseph went to Pilate to "crave the Body of Jesus," while Nicodemus prepared an hundred pound weight of myrrh and aloes for its temporary embalmment. And when Pilate, having ascertained that Jesus was indeed dead,—His early death greatly surprising the Roman governor, as an unusual thing [MARK xv. 44],—he gave permission for them to do as they would with His Holy Body. Reverently taking it down, therefore, from the Cross, they wrapped it in a linen cloth, and carried it to a neighbouring garden belonging to Joseph of Arimathæa, where he had prepared a sepulchre to be used for himself, a low chamber cut out of the rockside, newly made, and "wherein was never man yet laid."¹ There they unwrapped the

¹ THE HOLY SEPULCHRE of our Lord still exists, and has a history of its own, from which we can understand clearly its condition at the time when He was laid there.

It was formed by excavating in the face of a low "scar" or cliff a double chamber about six feet high, six feet broad, and twelve or fourteen feet back into the rock. When half this depth had been excavated for the outer chamber, a low door was driven instead of carrying on the excavation, and when a sufficient thickness of rock had been gone through for this, the second or inner chamber was excavated, a square one, and a little more than six feet wide on every side. On the right hand side of this, about two feet above the floor, an arched recess was cut out of the rock, similar to those which are sometimes found near the altar in churches; and in this recess the Body of our Lord was laid. The stone was probably rolled against the door which led from the outer to the inner chamber; and if the burial had been completed, no doubt the outer chamber also would have been closed.

The first Christian Emperor, Constantine the Great, desired to do

honour to the Holy Sepulchre by building a church over it. For this purpose it was thought necessary to level the ground by cutting away the rock until the space for the floor of the whole church was sunk about a foot below the floor of the Sepulchre. Thus the latter became the interior of a rock ten or twelve feet high, and about the same in diameter, in the middle of the floor of a church, instead of a cave in the side of a hill.

Among the various changes that have happened to the Holy City, the Sepulchre of our Lord has been preserved. Constantine surrounded the rock with marble columns, and gave it the form of a building under the dome of the church. This was destroyed, but a similar mode of decorating the rock was adopted by the Crusaders. At the present time a similar erection of Russian design encloses the rock. In the course of these changes the outer chamber has nearly disappeared, but the inner one, the "place where He was laid," remains of the same size and shape as at first, except that it is lined with costly marble, that the arched recess, if it still exists, is hid by this marble, and that a low marble altar occupies that side of the chamber.

Holy Body, and surrounding it as they wound it up again with the myrrh and aloes, they laid it with some haste—for the Sabbath drew on [LUKE xxiii. 54]—in the place prepared for it, and before they departed rolled a great stone in front of the cave. While Joseph and Nicodemus were thus reverently laying the Body of our Lord to rest, Mary Magdalene and Mary the mother of James and Joses saw what was done, and returning to the city “prepared spices and ointments” for the further anointing of the Holy Body during the short time that still elapsed between then and the beginning of the Sabbath. [MATT. xxvii. 57-61 ; MARK xv. 42-47 ; LUKE xxiii. 50-56 ; JOHN xix. 38-42.]

Others also were watching, though not in the same spirit of love. They were either some of the Sanhedrin themselves, or some of their officers, for “on the next day that followed the Day of the Preparation, the chief priests and Pharisees” made an application to Pilate that he should place his official seal on the Sepulchre. Although “the next day” is mentioned, it is probable that the request was made to Pilate soon after that day, the Sabbath, had begun, that is, on the evening of Good Friday ; for its object was to make certain that the Body of Jesus remained in the Sepulchre from the time it was placed there. They therefore said, “Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the Sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.” Pilate complied with their request, placing at their disposal a guard of soldiers who were to act as sentinels at the door of the Sepulchre, and to add to the security they put the official seal of the Sanhedrin upon the stone.

Thus all human means were used for preventing the removal of Jesus from the tomb, for the Roman sentinels would keep a strict watch, the punishment of death being certain for them if they slept at their posts, while any one who should have broken the official seal would also have incurred some severe penalty.

CHAPTER IV.

The Forty Days of the Resurrection.

MATT. XXVIII. 1-20. MARK XVI. 1-20.
 LUKE XXIV. 1-53. JOHN XX. 1—XXI. 25.

§ *Our Lord's disembodied Soul.*

THE space of time between the evening of Good Friday and the morning of Easter Day must have been a great blank to the Apostles and other disciples of our Lord. From three until six o'clock on Good Friday all heads of houses were at the Temple, engaged in the sacrifice of the lambs for the Paschal Supper. Between sunset and midnight of Good Friday every family would be engaged, for some hours probably, in the festive supper itself. The Sabbath of the Passover, which was also the Sabbath of the particular week in which our Lord died, lasted until sunset on Easter Eve. It is very unlikely that the Apostles should have taken up the Festival after the Death of their Master, where it had been interrupted by His apprehension and the great events of the subsequent day: and we can only picture them to ourselves as resting "the Sabbath Day according to the commandment" [LUKE xxiii. 56] in a spirit of blank sorrow and dismay, horrified by the past, and hopeless as to the future. How little idea they had formed of the Resurrection is shewn by the preparations which were made for the embalmment and permanent burial of our Lord's Body, and by the astonishment which arose among them when it was discovered that the Resurrection had occurred.

But during this time, and while His Body lay in the Holy Sepulchre, the disembodied Soul of Jesus was carrying the victory of the Cross into the world where the disembodied souls dwell of those whom He had made His brethren, and was beginning there the triumph of the Resurrection. There He fulfilled the promise which He had made to the penitent thief, "To-day shalt thou be with Me in Paradise" [LUKE xxiii. 43]: there He accom-

plished that of which St. Peter wrote, when the Apostle declared that He Who had been "put to death in the flesh" was "quickened by the Spirit; by which also He went and preached unto the spirits in prison" [1 PET. iii. 19]: there, that the victory over Satan might be proclaimed in his own Kingdom, Christ "descended into the lower parts of the earth" [EPH. iv. 9]: and there, as of Christ's Body, so also of His Soul, the prophecy of David was fulfilled, "Thou wilt not leave My Soul in hell, neither wilt Thou suffer Thine Holy One to see corruption" [PS. xvi. 10; ACTS ii. 27, 31]. The exact nature of the work accomplished by the disembodied Soul of our Lord between His Death and His Resurrection cannot be gathered from Holy Scripture, but the evidence given by the preceding passages has led to the belief that He proclaimed the good tidings of salvation to all departed souls; that mankind who lived before His Coming as well as after might have opportunity of salvation given to them: that for this purpose "He descended into hell," going where evil souls await the Last Judgement, and that He prepared in the unseen world a paradise of light, refreshment, and peace, for all the departed whom His redeeming work at any time should save. The Gospels say nothing of this, for they contain only the narrative of what the Evangelists had seen and heard. Nothing therefore is said by them of Christ's Soul after it departed from His Body, nor of His inanimate Body after it was laid in the Sepulchre.

EASTER DAY.

§ *The Resurrection of our Lord.*

During the course of His ministry our Lord had often predicted that after He had been put to death He would come to life again, and had spoken of "the third day" from His Death as the time when this wonderful event would happen. Thus, very early in His ministry, when the Jews required from Him a "sign" or miracle as proof of His authority for clearing the Temple, He gave them in mystical language the sign of His Resurrection, "Destroy this temple, and in three days I will raise it up" [JOHN ii. 19], words which the Evangelist says "He spake of the temple of His Body." Later on in His

ministry, when a similar demand was made by "certain of the Scribes and Pharisees," "He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" [MATT. xii. 39, 40]. To His disciples He spoke with greater plainness, ending the prediction of His Passion with the words, "And the third day He shall rise again" [MATT. xvi. 21; xx. 19; MARK viii. 31; ix. 31; x. 34; LUKE xviii. 33]. The disciples "understood not that saying," "questioning one with another what the rising from the dead should mean" [MARK ix. 10, 32]. So well known, however, had our Lord's declaration, "after three days I will rise again," become, that it was the plea used by the Sanhedrin for sealing the Holy Sepulchre, and setting a guard of soldiers to watch it. [MATT. xxvii. 63-66.]

According to these predictions the event took place; and though no human eye witnessed the passing of Jesus from the sealed Sepulchre, "very early in the morning the first day of the week, at the rising of the sun," the fact of His Resurrection was revealed [MARK xvi. 2]. "There was a great earthquake: for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door" of the inner chamber of the Holy Sepulchre, "and sat upon it. His countenance was like lightning, and His raiment white as snow: and for fear of Him the keepers," the Roman sentinels, "did shake, and became as dead men," falling down to the ground with fear [MATT. xxviii. 2-4]. But these sentinels knew that their watch had been in vain. They either thought that the Angel was Jesus Himself come out of the Sepulchre, or else were convinced beyond doubt that it was empty; and they left their post, probably at the bidding of the angel guard by whom they were superseded, to go into the city and report what had happened to the chief priests, under whose orders they had been temporarily placed. [MATT. xxviii. 11].

Meanwhile the holy women who had stood near the Cross, and had watched what Joseph and Nicodemus had done at the burial, were preparing to complete the *embalment* of Christ's Body with ointments and spices. Mary Magdalene and Mary the mother of Joses, Joanna the wife

of Herod's steward, and Salome and other women, left the city with the materials for the anointing in their hands as soon as day began to dawn, and wended their way towards the Holy Sepulchre [MARK xvi. 1-3 ; LUKE xxiv. 10]. As they went they said among themselves, "Who shall roll us away the stone from the door of the Sepulchre?" and Mary Magdalene and the other Mary, the sister of our Lord, hastened on before the rest to see the Sepulchre, and, if they could, to remove the stone. But when they had arrived they found that the great stone had already been rolled away [MARK xvi. 3 ; MATT. xxviii. 1 ; LUKE xxiv. 1, 2]. Mary Magdalene, as soon as she saw that the stone was rolled away from the door, concluded that the chief priests had taken away the Lord's Body out of the Sepulchre, and ran to tell Simon Peter and John, who appear to have been together—Peter weeping out his repentance—in a place known to her, but probably not in the Holy City [JOHN xx. 1 ; MARK xvi. 9]. The rest of the holy women, less impulsive than Mary Magdalene, remained in front of the Sepulchre, when an angel appeared to them who had been invisible before, soothing their alarm at his heavenly splendour by saying, "Fear not ye: for I know that ye seek Jesus, Which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay" [MATT. xxviii. 5, 6]. Then they entered into the outer chamber, and looking through the door into the Sepulchre itself, they beheld another angel, whose glory illuminated its darkness, sitting on the right side of the chamber [MARK xvi. 5]. As they looked on in fear, they were bidden to "go quickly, that they might end the sorrow of the disciples, by telling them, and especially the penitent Peter, that Jesus was risen from the dead, and that He would go before them into Galilee, where they should see Him as He had promised [MATT. xxviii. 7 ; MARK xvi. 6, 7]. "And they went out quickly, and fled from the Sepulchre; for they trembled and were amazed: neither said they any thing to any" of the angels appearing to them, "for they were afraid" [MARK xvi. 8].

But as the trembling women ran to do the bidding of the angels, they were blessed with THE FIRST APPEARANCE OF OUR LORD after His Resurrection. For "behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him." But they

were not permitted to linger on their errand of consolation, for Jesus also said to them as the angel had done, "Go, tell My brethren," the whole body of the disciples, not the Apostles only, "that they go into Galilee, and there shall they see Me" [MATT. xxviii. 9, 10].

Meanwhile, Peter and John returned with Mary Magdalene to the Sepulchre, not having yet seen the other holy women. They ran hastily before her, and John the younger of the two outran Peter. Arrived at the outer door, the beloved disciple looked reverently in, and saw lying orderly upon the floor the linen clothes which had been wrapped around the Holy Body, for the winding sheet of the grave had been laid aside for the white robes which angels and saints wear. Peter following, with more impetuous zeal entered into the outer chamber and saw there the linen clothes, and by itself the napkin which had been about the head that had been so wounded with the crown of thorns. Then went in John also, and as they both looked on the open Sepulchre, and on the linen in which the body had been wrapped, they knew that the dark chamber beyond was empty. They "saw and believed" that the Holy Body was indeed removed, but "as yet they knew not the scripture, that He must rise again from the dead." It was this absence of intelligent faith, perhaps, which made the Sepulchre dark to them, for nothing is said of their seeing the holy angels, but only that they "went away again," this time "to their own home," to the place where the other Apostles were, perplexed by the sight of the empty tomb [JOHN xx. 3-10]. Thus both Peter and John were among "the eleven and all the rest," as the holy women told them what they had seen and heard, and the words of those holy women seemed to all of them "as idle tales, and they believed them not," so hard was it to believe in the Resurrection until they had seen their risen Lord. [LUKE xxiv. 8-11.]

But while Peter and John went away again from the Sepulchre, thinking chiefly of the strange fact that it was empty, the tender-hearted Mary Magdalene remained without weeping, and thinking only of Him Whom she had seen laid there. And as she wept the darkness of the Sepulchre began to pass away, and the coming light of celestial presence drew her into the outer chamber, where she stooped down to look within the Holy of Holies itself, and beheld "two angels in white sitting, the one at the

head, and the other at the feet," as if on the Mercy Seat, "where the Body of Jesus had lain." They asked her, "Woman, why weepest thou?" and her reply to the angels was spoken in the same sad words as she had spoken to Peter, "Because they have taken away my Lord, and I know not where they have laid Him." Her words were scarcely uttered when the intense love which filled her heart was rewarded by the sight of the Living Whom she had sought among the dead. She "turned herself back" to leave the Sepulchre, when, as she came out, she saw One standing, Who for the moment was unrecognised by her weeping eyes, and Who repeated the question of the angels, "Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener," to whom a weeping woman at a tomb would at once suggest the idea of one loved and lost, "saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." So despised and rejected had Jesus been at the last, that she thought the gardener would not allow even His Body to rest there, though in the Sepulchre. Then Jesus blessed her with His SECOND APPEARANCE after the Resurrection. He called this one of His sheep by name, "Mary," and she at once heard His voice, "and saith unto Him, Rabboni; which is to say, Master," drawing near with overwhelming love to bow down and embrace those feet which she had a few days before washed with her tears. But as the other holy women were not suffered to linger at His feet, so to Mary Magdalene also He said, "Touch Me not," cling not yet to My risen Body, "for I am not yet ascended to My Father:" and she too was bidden to go and carry consolation to the disciples as they mourned and wept, and thought the other women's words mere idle tales: cling not unto Me, said our Lord, "but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." Upon these words her risen Lord passed from her sight for a time, and she returned to the Holy City to tell "the disciples that she had seen the Lord, and that He had spoken these things unto her" [JOHN xx. 11-18]. But, even then, they "believed not" [MARK xvi. 11].

It was still early morning of Easter Day, and while Jesus was thus making His living Presence known to the

holy women, the Roman sentinels were with some of the chief priests, to whom they had gone to report that an earthquake had rent the rocks, that a heavenly being had rolled the stone from the door of the Sepulchre, and that He Who had been laid there was there no longer. The chief priests to whom these events were narrated had no doubt as to the truthfulness of the soldiers' story, but at once assembled the Sanhedrin again, and having "taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept;" and because such misconduct on the part of Roman soldiers was punishable with death they added, "and if this come to the governor's ears, we will persuade him, and secure you" [MATT. xxviii. 11-14]. The soldiers took the money, and did as they were taught, and the story was "commonly reported" among the Jews. So much more ready are men to believe what are really "idle tales" contrary to all probability, rather than to believe the truth when it comes to them in an unacceptable form.

As the day wore on, however, numbers were convinced of a resurrection, and prepared to receive in faith the great truth of the Resurrection of the Crucified Jesus. For the earthquake which rent the rocks broke open the graves of "many of the saints which slept" around Jerusalem. And the souls whom Jesus had led forth from the unseen world being reunited to the bodies by Almighty Power, they "went into the Holy City, and appeared unto many" [MATT. xxvii. 52]. Thus already the Church of God was being prepared to learn that the risen Jesus was "the Firstborn among many brethren" that hereafter it might say with confident faith, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" [1 THESS. iv. 14].

THE THIRD APPEARANCE OF OUR LORD after His Resurrection was to Simon Peter, but under what circumstances we are not informed. St. Luke mentions it as if it had occurred towards evening [LUKE xxiv. 34], and it is spoken of by St. Paul as having occurred before our Lord revealed Himself to the body of the Apostles in the upper chamber [1 COR. xv. 5]. The reason of this sepa-

rate appearance to St. Peter may well be supposed to be that the Lord was especially merciful to him on account of the "sifting as wheat" to which the Apostle had been subjected, and the "bitter" weeping with which his repentance had been accompanied.

THE FOURTH APPEARANCE OF OUR LORD was to Clopas and another disciple as they went to Emmaus, a village about seven miles from Jerusalem. The two were talking sadly together of all that had happened, the disappointment of their hopes by Christ's Death, and the rumour that He was alive again, when "Jesus Himself drew near, and went with them." But "He appeared in another form" [MARK xvi. 12] than that with which they were familiar, and "their eyes were holden that they should not know Him." For after His Resurrection it is plain that our Lord was not visible to all persons, and that His Person was not instantaneously revealed even to those who saw Him: the glory of that spiritual Body which St. Stephen and St. John saw and immediately recognized in Heaven not being assumed by Christ when He made Himself known, nor yet the deep humiliation of the Body which had suffered and died, and which was familiar to the eyes of so many. In "another form" than such an one as they could at once recognize, therefore, our Lord walked beside the two disciples, entered into their conversation, and gradually revealed to them that the prophets from Moses onwards had predicted all which had happened to their Messiah, and that it was necessary for Him "to suffer these things," and then "to enter into His glory." As they drew nigh to Emmaus "He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them." Then, once more, the evening meal of unleavened bread was turned into a sacrament, for Jesus "took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him. . . He was known of them in breaking of bread." But as soon as He was thus revealed to their faith in the Holy Eucharist He vanished out of their sight. Then in their joyous amazement "they rose up the same hour, and returned to Jerusalem," to tell the good tidings to the Apostles, whom they found already confused with similar gladness at St. Peter's

report that the Lord had appeared to him. [LUKE xxiv. 13-35.]

THE FIFTH APPEARANCE OF OUR LORD then ensued while the happy news was being spoken. Suddenly, without any sound or sign of His approach, "Jesus Himself stood in the midst of them," this being *His first appearance to them as a collective body*. It was late in the evening, and ten of the Apostles were assembled at supper. They had only just reassembled after their dispersion on Maundy Thursday evening, St. Peter having recently arrived with the tidings that he had seen the Lord, and St. Thomas being still absent. Some of the fear which had come over them when they forsook Jesus and fled still remained, and though they were reassembling, it was with secrecy, "the doors" being "shut," so that no one might know where they were, and betray them as their Master had been betrayed. Yet among the disciples it was known where the Apostles were, or were likely to be, for the holy women went straight to them, and so did Clopas and the other from Emmaus. It is most likely, therefore, that they had returned to the house which had been opened to them at the word of the Master for their abode during the Passover Festival; and that they were assembled, with doors closed to all but friends, in the same "upper chamber furnished" in which the Lord had instituted and celebrated the Passover of the Gospel.

There also "Jesus Himself" sought them. It was not necessary that the doors should be opened for Him, any more than that the stone which closed the Holy Sepulchre should be rolled away before His Resurrection, for His Body had now assumed new properties. It was still the "natural Body" of the Incarnation and the Cross, but it had assumed the properties of a "celestial Body." Its work of humiliation and suffering as a "terrestrial Body" was finished, and though substantial to the eye and the touch, it had become a "spiritual Body" in its manner of moving from place to place, and in its capacity for being seen or unseen at will. "The glory of the celestial is one, and the glory of the terrestrial is another. . . . There is a natural body, and there is a spiritual body" [1 COR. xv. 40, 44].

Thus it was that when Jesus appeared suddenly with the Easter benediction, "Peace be unto you," no door

having been opened for Him to enter the room, the assembled Apostles were terrified and affrighted, and supposed that they looked upon a spirit. Then "He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." It was, that is to say, no disembodied spirit that stood before them, but the very same Jesus in the flesh Whom they had known so long. And still more, it was the very same Jesus Whom some of them had seen, and Whom all knew to have been, crucified; for "when He had thus spoken, He shewed them His hands and His feet," with the print of the nails, and "His side," adds St. John, who was quick to observe again the wound which he had seen made in that side at the Cross. [LUKE xxiv. 36-40; JOHN xx. 19, 20.]

Even yet the Apostles "believed not for joy, and wondered," so the risen Lord condescended to give them *another proof of His reality*, by eating in their sight a portion of their supper, "a piece of a broiled fish, and of an honeycomb," one of those evidences of His Resurrection afterwards appealed to by St. Peter when He said that Christ was shewed openly to "witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead" [ACTS x. 41].

As our Lord had done with the two disciples on the road to Emmaus, so now also He did with the Apostles, shewing them that His sufferings and Resurrection were the fulfilment of His own words to them, and of the ancient prophecies concerning Him written in the Pentateuch, the Prophets, and the Psalms; opening "their understanding, that they might understand the Scriptures."

But the time was also come when Jesus was about to reveal more fully to the Apostles the nature of the work for which He had set them apart. On this *first appearance to the Apostles collectively*, therefore, He gave them to understand "that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem," and then told them what their office was to be as regarded His Passion and Resurrection, "Ye are witnesses of these things" [LUKE xxiv. 40-48]. He also repeated the benediction, "Peace be unto you," but with the addition of most important words, in which He delegated to them a portion of His own mis-

sion. As He had told them not long before, "Peace I leave with you, My Peace I give unto you" [JOHN xiv. 27], so now He repeated the commission in the ever-memorable words, "As My Father hath sent Me, even so send I you." Then, to give sacramental force and life to the words, "He breathed on them," as man became a living soul at first when God breathed into his nostrils, "and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" [JOHN xx. 21-23]. Thus "the Apostle and High Priest of our profession, Christ Jesus" [HEB. iii. 1], ordained to their work as Apostles and Priests for the permanent settlement of the Church throughout the world those whom He had already called and set apart for the temporary work which they carried on among the Jews during the time of His earthly ministry: and with this ordination, by which the beginning of ministerial life was breathed into His Church, the first happy Easter Day was brought to a close.

§ *The further developement of the Apostolic Commission.*

But although our Lord had thus arisen from the dead, and made His Resurrection known to some of His Apostles and to the holy women, He did not yet leave earth for Heaven, but waited six weeks until certain purposes had been fulfilled before His Ascension, as He had waited week by week and month after month until the due time for His Death had arrived. The incidents of those six weeks are passed over in very few words by the three earlier Evangelists, who simply record in a summary form that our Lord was seen by His disciples in Galilee, that He gave His final commandments to His eleven Apostles, that He departed from them into Heaven, and that afterwards the Apostles carried out His commission in all parts of the world. But St. John narrates at length the second and third appearances of the risen Master to His assembled Apostles; these two appearances being the sixth and seventh of the ten recorded as occurring between the Resurrection and the Ascension.

The recorded reasons for our Lord's prolonged stay on earth for forty days are two. [1] First, He remained so

long that the Apostles, and perhaps many other persons, might be thoroughly convinced of the fact that the Crucified Jesus had come to life again. This was necessary for the faith and for the comfort of the Church, for as St. Paul afterwards wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope in Christ, we are of all men most miserable" [1 COR. xv. 14, 19]. Our Lord, therefore, "shewed Himself alive after His Passion by many infallible proofs" [ACTS i. 3], so that there might be a generation of men who should be able to go forth into the world and say, "We saw Him alive, as certainly as we see you and ourselves alive." Of these "many infallible proofs" a few are recorded, and the record of them is another evidence added to the testimony of those who thus certainly saw their risen Lord, and told what they saw in every part of the world where they made Him known, "preaching Jesus and the Resurrection of the dead." [2] *Secondly*, Our Lord during these forty days was giving "commandments unto the Apostles whom He had chosen . . . and speaking of the things pertaining to the Kingdom of God" [ACTS i. 2, 3]. The terms in which St. Luke writes of these commandments and instructions shew that they extended over a considerable time, and comprehended much more than is narrated in the few words of the Evangelists. The bold and unhesitating manner in which the Apostles set to work in founding "the Kingdom of God" shews also that they were acting upon such instructions, and not merely going to work in their own way. But what is recorded in the Gospels and in the beginning of the Acts of the Apostles may be taken as typical illustrations of those instructions.

THE SIXTH APPEARANCE OF OUR LORD was thus accompanied by circumstances which led to the more complete confirmation of the Apostles' faith in His Resurrection. On the evening of Easter Day He shewed Himself to the Apostles collectively for the first time, and "did eat and drink" with them : but although the ten who were assembled formed a collective body fully representing the apostolic twelve, St. Thomas, one of the twelve, was absent. When he returned to the upper chamber, "the other disciples said unto him, We have seen the Lord." Perhaps he had already heard rumours that *Christ had been seen* by the holy women, for there

is an impetuous energy about his reply which indicates that the subject had been previously spoken of, and that now he was declaring with additional force what he had declared before. He said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." These words were spoken when there was no visible presence of our Lord, but they were known to Him, and on the following Sunday—"after" an "eight days," or on the octave—He condescended to rebuke and to remove *the incredulity of St. Thomas*, and to establish the faith of the rest by *His second appearance to them as a collective body*.

Again He entered the room in the evening at supper-time [MARK xvi. 14] without any opening of the doors, and again He saluted them with the benediction, "Peace be unto you." There was no terror now in the heart of His disciples, for they had all, except Thomas, had ample evidence that it was indeed their Master in Body as well as Spirit. But our Lord came to him especially, and therefore gave Him permission at once to use the test of which, in his incredulity, he had spoken: "Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." Then, if it had not indeed given way without such proof, the incredulity of St. Thomas altogether broke down, and he had but one humble answer, yet an answer full of adoring faith, "My Lord and my God." Yet complete as the answer was, our Lord received it with words of deep warning to others, and not unmixed with rebuke: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" [JOHN xx. 26-29]. It is easy to believe a revelation when it is given in the form of a demonstration to the eye and the touch, but Faith is the belief of a revelation on such sufficient testimony as God, Who knows all things, shall vouchsafe to give.¹

¹ ST. THOMAS THE APOSTLE. Two other sayings of St. Thomas, words spoken just before the death of our Lord, complete our knowledge of him as far as we gain it from the Gospels. The one is "Lord, we know not whither Thou goest; and how can we know the way?" [JOHN xiv. 5,] a saying full of the presumptuous

incredulity which was shown afterwards. The other is, "Let us also go, that we may die with Him" [JOHN xi. 16], a saying full of the impetuous love which was shewn afterwards.

It was not granted to St. Thomas to have his loving and courageous aspiration fulfilled by dying with Christ, but the servant followed the

rebuke was spoken not to St. Thomas alone. On the preceding Sunday the rest of the Apostles had all displayed a similar incredulity, believing neither the holy man, nor the two disciples from Emmaus [MARK xvi.

To the whole eleven, therefore, our Lord's words were home, and though He spoke them to one Apostle specially, He lovingly "upbraided them" all "with their grief and hardness of heart, because they believed not which had seen Him after He was risen" [MARK xiv. 4].

On this occasion our Lord further declared the nature of the commission which He was giving to His Apostles; He associated it with the belief, or faith, of which He had just spoken such remarkable words. For "He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." He also declared to them the power which they should be able to exercise whose faith was equal to the work given them to do; saying, "And these signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" [MARK xvi. 17, 18]. Thus our Lord confirmed the faith of the Apostles in Himself as

long afterwards. It is recorded by Eusebius that he received a vision from our Lord, after His ascension (as St. Peter in the case of Cornelius), to send Thaddeus, one of the seventy disciples, to Abgarus, the king of Edessa in Mesopotamia, who was thus miraculously cured of a disease, and converted, with his subjects, to Christianity. This St. Thomas went to the East, to Persians, and to the Indians, founding the Church of India among them until he came to the Christians of St. Thomas.

As witness to his work in that remote and populous land in the south, where the north there appear to be of the Christian faith mixed with the strange religion of the East; but the diabolical systems of Mahomet and Buddha, and the

long ago erased all other traces of it; and India appears to be one of those unhappy countries which, having wilfully rejected the apostolic ministry, have ceased to be capable of receiving Christ and His Gospel.

St. Thomas was martyred by the Brahmins at Taprobane, now called Sumatra. Having been assailed with stones, he was at last killed by the thrust of a spear: the manner of his death offering a striking comparison with his words, "Except I thrust my hand into His side," and those of our Lord, "Reach hither thy hand, and thrust it into My side: and be not faithless, but believing." As the Lord said to St. Peter, so were the words true of St. Thomas, "Thou canst not follow Me now, but thou shalt follow Me afterwards."

The Festival of St. Thomas is celebrated on December 21st.

visible before them, He trained their faith to rely on Him for their work when He should be visible to them no longer.

THE SEVENTH APPEARANCE OF OUR LORD that is recorded as occurring during these forty days was in Galilee. On what day He then shewed Himself is not mentioned, but St. John specially notices that it was also *His third appearance to the Apostles collectively.*

The eleven had left Jerusalem after the conclusion of the Passover Festival and our Lord's second appearance to them in the upper chamber, and had gone to that part of Galilee where they had chiefly been when the Lord was with them, the northern shore of the Lake of Tiberias, or Sea of Galilee. There, six of the Apostles followed the example of St. Peter, who said, "I go a fishing," and "entered into a ship" for the purpose of fishing through the night. St. John mentions these seven Apostles as being Simon Peter, Thomas, Nathanael, James and John, the sons of Zebedee, and two others, the last being probably Andrew, the brother of Peter, and Philip who belonged to Bethsaida [*The Fish-house*], the "city of Andrew and Peter." These seven Apostles were now dependent upon their daily labour for their daily bread; and although for several years they had been living with their Master on the alms of those among His followers who ministered to Him of their substance, they now returned cheerfully and industriously to their boats and their nets. This was no doubt in obedience to our Lord's command, "Now, he that hath a purse, let him take it, and likewise his scrip" [LUKE xxii. 36]. The purse and scrip of the seven fishermen were to be filled by their labour: but perhaps Matthew the Publican, James the Less, his brother Jude, and Simon Zelotes, were each among the number of those of whom our Lord said, "He that *hath* a purse," already.

But as it had occurred to four of these Apostles, Peter, Andrew, James, and John, in the beginning of Christ's ministry, so now [LUKE v. 5], "that night they caught nothing." When the morning came, however, they saw One standing on the shore Whom they knew not, and Who, after asking them, as a would-be buyer rather than a bountiful giver, whether they had taken anything, bade them "cast the net on the right side of the ship, and ye shall find." Then the "dominion" of the Son of God

over "the fish of the sea, and whatsoever passeth through the paths of the seas" [Ps. viii. 6, 8], was again manifested, and the net became so full that they were not able to draw it into the boat, but were obliged to tow it to the shore and empty it on the beach. At the first touch of the weighted net "that disciple whom Jesus loved" had recognized Him in the Stranger Whom they had not known, and said to Peter, "It is the Lord." Then Peter put his rough fisher's smock on and cast himself into the sea, too impatient to wait until the boat could traverse the hundred yards that lay between them and the shore. [JOHN xxi. 1-8.]

When, however, the rowers had towed the net as far as they could and had landed, Jesus bade them draw it on to the shore; and Peter obeying with the rest, they did so, and found it to be "full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken." Thus the Lord of all created things taught these seven fishermen that "by every word of the Lord doth man live," that He Who had "ordered the course of this world" for them during His life among them, that they could "joyfully serve Him" without purse or scrip, would do the same still though removed from their sight. He also gave further emphasis to the parable of the miracle by inviting them to come and make their early meal,¹ not of their own fish, but of fish and bread which was already there and prepared for their meal. He had asked them, "Children, have ye any meat?" and now He taught them the force of such former words as, "Labour not for the meat that perisheth;" "Seek first the Kingdom of God, and all these things shall be added unto you;" "Your heavenly Father knoweth that ye have need of these things." They might cast into the sea again, if He willed, the hundred and fifty and three great fishes which they had caught, for the Lord Himself, the Creator of all things, had provided, "He taketh bread, and giveth them, and fish likewise."² [JOHN xxi. 9-14.]

Thus to these seven representatives of the apostolate going forth to earn their daily bread our Lord shewed

¹ Dinner was always the first meal of the day with the Jews; supper the chief and last meal.

² It is generally believed that some mystical meaning, known doubtless to the Apostles, was con-

tained in the number 153, but no satisfactory one is given by commentators. Dean Colet, that great believer in the mystical meaning of Holy Scripture, founded St. Paul's School for 153 boys.

His providential power by a double miracle, to teach them that henceforth they were to engage themselves wholly in His work, and again forsake their secular industry for the spiritual work He had assigned them when He called them to be "fishers of men." They might once more go forth without purse, or scrip, or shoes, and yet lack nothing. [LUKE xxii. 35.]

After the teaching silently given by means of these two miracles our Lord developed out of the circumstances of them a further lesson as to the commission with which the Apostles were intrusted. The Good Shepherd delivered over His flock on earth to the care of the first "Bishops and Pastors" of His Church. And as He had strengthened their faith for their work, so now He strengthened their love.

For this purpose He singled out St. Peter, saying to him, "Simon, son of Jonas, lovest thou Me more than these?" The "more" pointed, no doubt, to Peter's repentance and forgiveness, and the Apostle may have remembered the reply of another Simon in answer to the question, "Which of them will love Him most? I suppose that he, to whom He forgave most" [LUKE vii. 43]. Whether he remembered these words or not, he remembered his own sin, and he dared no longer speak in tones of confidence, but would only appeal to his Master, "Yea, Lord; Thou knowest that I love Thee." Then Jesus gave to the Apostle, and through him to the others, the pastoral commission of the Good Shepherd, "Feed My lambs." Freely they had received of the spiritual gifts signified by the material bounty of their Master, and freely were they to give, especially in "baptizing" among "all nations" the tender lambs of the Good Shepherd's flock. Again the question was asked and the answer given; and this time the commission was varied, "Feed My sheep," the "lost sheep of the house of Israel." A third time the same question was repeated, and when Peter's sorrowing recollection of his threefold denial made him appeal to Christ's Omniscient knowledge of his repentance, "Lord, Thou knowest all things," the second form of the commission was repeated, "Feed My sheep;" for Christ has also other sheep which are not of the fold of the house of Israel, and these also must the Good Shepherd bring in by His pastors, that there may be one fold and one Shepherd. Thus the

apostolate received its commission to go forth into the world and continue the work of the "Shepherd and Bishop of souls" among Jews and Gentiles, the love of Christ constraining them : and the deep impression which the words of the commission made upon their minds is shewn by St. Peter's reminiscence of them many years afterwards, when as an "elder" he wrote to other "elders" bidding them "feed the flock of God which is among you" [1 PET. v. 2].

After this our Lord revealed to the Apostles the full extent to which their love in the feeding of the Good Shepherd's flock would be tested, by predicting to St. Peter the martyrdom with which his pastoral work on earth would end. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me" [JOHN xxi. 18, 19]. For St. Peter was to die as his Master had done, who had "stretched forth His hands all the day long" upon the Cross ; and when St. John wrote his Gospel he knew the full meaning of the prophecy, St. Peter having been by that time girded to a cross with his head downwards, and in that manner crucified at Rome. So the Apostle had been told by His Master previous to the Crucifixion, "Thou canst not follow Me now, thou shalt follow Me hereafter."

But the "Follow Me" was understood to be spoken to all the Apostles as well as to St. Peter, and as they moved away from the shore, literally following our Lord as they did so, St. Peter turned round and saw St. John, "the disciple whom Jesus loved, following," and something impelled him to ask, "Lord, and what shall this man do?" Perhaps the question was suggested by the knowledge that St. John had the care of the Blessed Virgin, an office which would be inconsistent at least with any immediate following of Christ to death. But as when our Lord had been asked respecting others, "Are there few that be saved?" He had bidden the questioner look to his own salvation, so now when St. Peter asks respecting the future of another Apostle he is bidden to think rather of his own duty, "If I will that he tarry till I come, what is that to thee? follow

thou Me." Later on St. John knew the full meaning of these words too. For after St. Peter's active life of following Christ had long come to an end, the disciple whom Jesus loved still "tarried" on in his devout life of "abiding in" Christ. And when the one Apostle had gone to his Master a whole generation before, the other was still waiting for that Master with the prayer on his lips, "Even so, come Lord Jesus." [JOHN xxi. 23; REV. xxii. 20.]

§ *Evidence of the Resurrection given to a large multitude.*

THE EIGHTH APPEARANCE OF OUR LORD also took place in Galilee, but at what time during the forty days is not recorded. At the time of the Resurrection the angel had told the holy women to go quickly and tell the disciples "He goeth before you into Galilee; there shall ye see Him" [MATT. xxviii. 7]: and when they met Jesus Himself He repeated the injunction, saying, "Go tell My brethren that they go into Galilee, and there shall they see Me" [MATT. xxviii. 10]. These messages appear to have been sent to the whole body of the disciples, wherever they could be found: and afterwards a more particular direction was given to the Apostles, so that "the eleven disciples went away," perhaps from the shores of the Sea of Tiberias "into" the country parts of "Galilee, into a mountain where Jesus had appointed them" [MATT. xxviii. 16]. There also assembled the other disciples who had received the messages of Christ and of the angel, so that there were "above five hundred brethren at once" by whom "He was seen" [I COR. xv. 6], and to whom He thus gave a personal assurance of His Resurrection. It is recorded of this manifestation that while the eleven, and many others it must be supposed, "worshipped Him," there were yet "some" who "doubted." Probably the purpose of our Lord's appearance on this occasion was that of revealing Himself to His flock at large as the Object of worship, and thus the act of worship on the part of the disciples is specially mentioned.

He then also *renewed His commission to the eleven Apostles in the face of all His followers*. For as the eleven stood at the head of the assembled people, "Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the

Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you." And having thus publicly renewed His delegation of the apostolate, He also gave to them the assurance of His perpetual presence with the Church even after His Ascension out of their sight, saying, "And, lo, I am with you alway, even unto the end of the world. Amen." [MATT. xxviii. 16-20.]

Thus our Lord appears to have wound up the "infallible proofs" of His Resurrection by a very public appearance to the eyes of a large number of persons ; and His "commandments" and instructions "pertaining to the Kingdom of God" by a public announcement to the Apostles of the duties which He had laid upon them and the spiritual powers with which He had endowed them.

A NINTH APPEARANCE of the risen Christ to "James" is mentioned by St. Paul [1 COR. xv. 7] : and as this is the manner in which James the Less, the son of Joses and Mary, is usually spoken of in the Acts, this appearance probably had reference to the special duties laid upon him as the Apostolic Bishop of Jerusalem, but no particulars are given respecting it.

ASCENSION DAY.

§ *The Ascension of our Lord.*

The eleven Apostles returned to Jerusalem again from Galilee after the public manifestation which our Lord had made to the five hundred brethren there, and were for a short time assembled together again with their Master [ACTS i. 4] in the "upper room" already so solemnly consecrated by His Presence before His Death and after His Resurrection. This return to Jerusalem was specially directed by our Lord, Who, when the Apostles were assembled together with Him in Galilee, "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence" [ACTS i. 4, 5].

This promise carried the thoughts of the Apostles back to "the Kingdom" of which they had heard so much ; and when the Lord was once more in the midst of them, they asked Him, "Lord, wilt Thou at this time restore

again the Kingdom to Israel?" Doubtless they had much more spiritual views of the Kingdom of God than they had a few weeks before, and perhaps the Lord had revealed to them some truths respecting the conversion and restoration of God's ancient people which have not come down to us. But as our Lord had answered Peter when he enquired about the future of the beloved disciple, so now He answered this similar enquiry, telling the Apostles that the times and seasons for working out God's future purposes were known only to Him, but that their work was set before them, and that they should receive power (after the Holy Ghost had come upon them) which would enable them to be faithful witnesses unto Him, not among the Jews alone, but even among the despised Samaritans, and among all other nations, "unto the uttermost part of the earth." [ACTS i. 6-8.]

The forty days of the Resurrection were now drawing to a close, and another Holy Thursday arrived, which was exactly six weeks from that Holy Thursday on which our Lord and His Apostles came on their last journey from Bethany to Jerusalem. By the same road on this last day of His sojourn upon earth our Lord led His Apostles forth from Jerusalem. They passed up the Mount of Olives and over the brow of the hill until they came "as far as to Bethany." Then, as He halted, perhaps at some spot very familiar to them, "He lifted up His hands and blessed them" with a benediction of a character which warned them that their Master was to be taken from their head to-day [2 KINGS ii. 3]. "And it came to pass, while He blessed them," standing on the ground amongst them, "He was parted from them," and "taken up, and a cloud received Him." This was not a mere cloud such as we see floating across the sky, but such an one as was "the pillar of cloud" and "pillar of fire" that went before the Israelites as a visible token of God's Presence [EXOD. xiii. 21], or the "whirlwind" by which Elijah was carried up to Heaven in some glorious manner that Elisha could only describe as "a chariot of fire, and horses of fire" [2 KINGS ii. 11], or as the "whirlwind" and "great cloud, and a fire infolding itself," which the Prophet Ezekiel saw in association with the chariot-throne of the Cherubim [EZEK. i. 4-28]. As also "a multitude of the heavenly host" attended on the Birth of our Lord at Bethlehem [LUKE ii. 13], so they sur-

rounded Him at His Ascension from Bethany, heralded His approach to Heaven with the cry, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in" [PS. xxiv. 7]. So while the Risen Jesus was being received "out of their sight," the Apostles beheld the earthward side of the cloud which, heavenward, was resplendent with the glory of Christ's eternal home. [MARK xvi. 19; LUKE xxiv. 50, 51; ACTS i. 9.]

Thus also the very removal of their Lord out of their sight gave them fresh convictions of His glory and God-head, "and they worshipped Him" [LUKE xxiv. 52], kneeling upon the earth while their eyes "looked steadfastly toward Heaven" [ACTS i. 10]. Then came two of their Lord's angelic attendants; and making themselves visible to the entranced Apostles, delivered to them a message which was an echo of the tones they had so lately heard from their Master's lips: "Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, Which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" [ACTS i. 11]; that is, they should see Him "coming in the clouds of Heaven . . . in the glory of His Father with His angels" [MATT. xxiv. 30; xvi. 27]. The words were a warning to them that the duties of a new life lay before them, and that at their Lord's Second Coming He would require an account from them of the work which He had given them to do in spreading abroad the knowledge of Him as the Risen Saviour, God and Man, and in establishing His Church throughout the world. They knew not how long it would be before they saw their Lord again; that for about forty years St. Peter was to continue to feed the sheep of the Good Shepherd; and that for about seventy years St. John was to tarry, in ministrations of earnest love, the Coming of his Master to take him to Himself. But they knew already that their work was to prepare the world for His Second Coming to all men; and when they returned to Jerusalem, to the "upper room" which was the birth-place of the Church, they returned "with great joy," as men who had seen that which confirmed the truth of all Christ's words, and who could now go forth boldly when He should bid them do so to the establishment of His Kingdom. [MARK xvi. 19, 20; LUKE xxiv. 52, 53; ACTS i. 12-14.]



PART II

The Church in the New Testament

BOOK I

THE ESTABLISHMENT OF THE CHURCH IN
THE HOLY LAND

A.D. 30-44

THE ACTS OF THE APOSTLES.

As the Gospels contain the only record which remains to us of our Lord's Life and Personal Ministry, so the Acts of the Apostles contain the only record which remains of the foundation, organization, and establishment of His Church during the generation which followed His Ascension. The one record gives the History of Christ during the *first* generation of the Christian era [B.C. 4—A.D. 30] so far as Divine Providence has permitted it to be handed down to succeeding ages; the other record, in combination with the Epistles, gives the History of Christianity during the *second* generation of that era [A.D. 30—A.D. 63], subject to the same limitation.

The Acts of the Apostles were written by St. Luke as a sequel to his Gospel, "the former treatise" of which he speaks in his opening dedication of the work to Theophilus, probably while he was in company with St. Paul at Rome, and towards the end of the Apostle's imprisonment, A.D. 63. It was not intended by any means to be a complete history of Christianity during the period over which its narrative extends, nor as a complete record of the ministrations of the Apostles, those of St. Peter and St. Paul alone being recorded at any length. The object of St. Luke was clearly that of recording such incidents in the labours of the Apostles as would illustrate the foundation of the Church and its growth among the Jews and Gentiles during the first generation of its existence.

But within the framework of this external history there is a spiritual history which exhibits the Divine Work of the Holy Ghost as a sequel to that of the Incarnation, the one being the complement of the other. Thus throughout the book the whole history of the first generation of Christians among Jews and Gentiles is so narrated as to shew that God the Holy Ghost was carrying on the work of God the Son: the Apostles converting the world by His Power [ACTS i. 8] guiding and actuating them; the world receiving grace and salvation by His Power sanctifying them. And whether the labours of St. Peter or St. Paul are used as the historical framework of the narrative, their "Acts" are recorded not for the purpose of giving an account of their lives, but for that of exhibiting in those labours the work of the Holy Ghost in the formation of the Church of Christ and its extension throughout the world.

CHRONOLOGY OF THE NEW TESTAMENT AFTER OUR LORD'S ASCENSION.

WHEN AND WHERE THE BOOKS WERE WRITTEN.	DATES.	EVENTS.
	A.D. 30. May 18.	The Ascension of our Lord [ACTS i. 2-11].
		The Ordination of St. Matthias [ACTS i. 15-26].
	May 28.	The Day of Pentecost. The Inspiration of the Apostles. The first organization of the Church by baptism of converts [ACTS ii. 1-41].
		The continued organization of the Church by apostolic teaching, the administration of the Holy Eucharist, and stated Prayers [ACTS ii. 42-47].
		Divine testimony given to the Apostles' mission by the healing of the lame man [ACTS iii. 1-26].
		SS. Peter and John taken before the Sanhedrin and released [ACTS iv. 1-31].
		A common fund formed for the maintenance of the Church by the contributions of St. Barnabas and others [ACTS iv. 32-37].
	A.D. 31-33.	The discipline of the Church exercised upon Ananias and Sapphira [ACTS v. 1-11].
		Great and numerous miracles wrought by the Apostles at Jerusalem [ACTS v. 12-16].
		The Twelve Apostles taken before the Sanhedrin and imprisoned, but set free by an angel [ACTS v. 17-25]; being afterwards retaken, beaten, and set free by the Sanhedrin [ACTS v. 26-42].
		Seven Evangelists, or Deacons to the Apostles, ordained [ACTS vi. 1-7].
	A.D. 33.	The ministrations and martyrdom of St. Stephen [ACTS vi. 8-vii. 60].
		Persecution of the Church by Saul of Tarsus [ACTS viii. 1-4; xxvi. 10, 11].
	A.D. 34-36.	A Samaritan Church formed by St. Philip the Evangelist and SS. Peter and John [ACTS viii. 5-25].
		The conversion of the Ethiopian ruler [ACTS viii. 26-40].
	A.D. 36.	The conversion of St. Paul, and his appointment as an Apostle of the Gentiles [ACTS ix. 1-22].
	A.D. 36-38.	St. Paul's ministrations in the Syrian desert, or "Arabia" [ACTS ix. 23; GAL. i. 15-18].
	A.D. 39.	St. Paul flies from Damascus to Jerusalem, where he is received by St. Peter and St. James the Less, being joined by St. Barnabas [ACTS ix. 23-29; GAL. i. 18, 19].
	A.D. 39-44.	St. Paul's ministrations in Syria and Cilicia [ACTS ix. 30; xxii. 21; xxvi. 23; GAL. i. 21].
		St. Peter's ministrations in the west of Judæa [ACTS ix. 32-43].

264 CHRONOLOGY OF NEW TESTAMENT

WHEN AND WHERE THE BOOKS WERE WRITTEN.	DATES.	EVENTS.
St. Matthew's Gospel probably first written in Hebrew about this time.	A.D. 39-44.	St. Peter's first ministrations to the Gentiles, at the conversion of Cornelius and his household [ACTS x. 1; xi. 18]. The first organization of a Gentile church at Antioch by SS. Paul and Barnabas [ACTS xi. 19-26]. SS. Paul and Barnabas go to Jerusalem with alms during a famine [ACTS xi. 27-30]. The martyrdom of St. James the Great [ACTS xii. 1, 2]. St. Peter imprisoned and sentenced to death by Herod Agrippa I., but set free by an angel [ACTS xii. 3-19]. The death of Herod Agrippa I. [ACTS xii. 20-23]. [St. Peter was probably in Europe for about six years [A.D. 44-50] at this time.]
	A.D. 44.	<i>St. Paul's First Missionary Journey.</i> SS. Paul and Barnabas receive a special Divine Mission to Asia Minor, and are sent there by the Church of Antioch [ACTS xiii. 1-3]. The two Apostles and St. Mark minister in Cyprus, and sail thence to Pamphylia, whence St. Mark returns to Jerusalem [ACTS xiii. 4-13]. The two Apostles establish churches at Antioch in Pisidia, Iconium, Lystra, and Derbe [ACTS xiii. 14-xiv. 23].
	A.D. 49.	They return by Perga and Attalia to Antioch, where they remained about two years [ACTS xiv. 24-28; xv. 35].
	A.D. 50.	The Apostolic Council respecting Judaizing Christians held at Jerusalem [ACTS xv. 1-29]. <i>St. Paul's Second Missionary Journey.</i>
	A.D. 51.	SS. Paul and Barnabas separate; the former revisiting the churches in Syria and Cilicia in company with Silas, while St. Barnabas revisits Cyprus in company with St. Mark. There St. Barnabas is supposed to have suffered martyrdom [ACTS xv. 36-41]. St. Paul, revisiting the churches of Asia Minor, selects Timothy as a companion, and establishes many churches in Phrygia and Galatia, being led on to Troas, whence he is directed to go over to Europe [ACTS xvi. 1-12].
	A.D. 52.	St. Paul establishes churches in Macedonia [ACTS xvi. 13-xvii. 14]. He spends some time at Athens, and is taken before the Areopagus [ACTS xvii. 15-34]. Arrives at Corinth for the first time, where he finds Aquila and Priscilla [ACTS xviii. 1, 2]. Is joined by Silas and Timothy [ACTS xviii. 5].
	A.D. 53.	Teaches first in synagogue [ACTS xviii. 4-6]. Afterwards in house of Justus [ACTS xviii. 7]. Riot caused by the Jews [ACTS xviii. 12-17].
	A.D. 54.	Continues to teach in house of Justus. Leaves Corinth with Aquila and Priscilla [ACTS xviii. 18]. Calls at Ephesus, where Aquila and Priscilla remain [ACTS xviii. 19]. Apollos comes to Ephesus, and receives in-
	In the autumn.	
	Early in the spring.	
I. THESSALONIANS from Corinth.		
II. THESSALONIANS from Corinth.		

At CORINTH
for 14 year.

WHEN AND WHERE THE BOOKS WERE WRITTEN.	DATES.	EVENTS.
Writes an Epistle to the CORINTHIANS not now extant [1 COR. v. 9-12]. I. CORINTHIANS from Ephesus. II. CORINTHIANS from Philippi. ROMANS from Corinth. GALATIANS from Cæ- sarea.	A.D. 54.	struction from Aquila and Priscilla [ACTS xviii. 24-28].
	June.	St. Paul lands at Cæsarea. Keeps Pentecost at Jerusalem [ACTS xviii. 21]. Goes to Antioch [ACTS xviii. 22].
	In the autumn.	<i>St. Paul's Third Missionary Journey.</i> Visits churches of Galatia and Phrygia [ACTS xviii. 23].
	Late in the year	Apollos goes to Corinth [ACTS xix. 1].
	A.D. 55.	St. Paul arrives a second time at Ephesus [ACTS xix. 1]. Teaches in synagogue at Ephesus for three months [ACTS xix. 8].
	A.D. 56.	Afterwards in school of Tyrannus [ACTS xix. 9].
	Early in the year.	Makes a second and short visit to Corinth [2 COR. ii. 1; xii. 14, 21; xiii. 1, 2], and returns to Ephesus.
	A.D. 57.	Sends Timothy and Erastus to Macedonia [ACTS xix. 22], the former going on to Corinth [1 COR. iv. 17; xvi. 10]. Receives further information respecting disorders at Corinth from household of Chloe [1 COR. i. 11]. Receives reply to lost Epistle asking certain questions.
	About Easter.	Timothy returns from Corinth. Sends Titus to Corinth [2 COR. ii. 12]. Apollos now with St. Paul [1 COR. xvi. 12]. Riot at Ephesus [ACTS xix. 23-41].
	After Pentecost.	Leaves Ephesus with Timothy [ACTS xx. 1; 1 COR. xvi. 8; 2 COR. i. 1]. Remains a short time at Troas [2 COR. ii. 12]. Visits churches of Macedonia [ACTS xx. 1, 2]. Titus meets him at Philippi with good report [2 COR. vii. 6].
At Ephesus for nearly 3 years. At Corinth for 3 months. Imprisonment at Cæsarea. In custody.	Late in the year.	Sends Titus and Luke to Corinth to collect alms for Judæa [2 COR. viii. 6, 18, 22].
	A.D. 58.	Arrives at Corinth for the third time [ACTS xx. 2, 3].
	Early in the spring.	Leaves Corinth for Jerusalem, travelling through Macedonia, and sailing from Philippi, by Troas, Miletus, and Cyprus, to Tyre and Ptolemais [ACTS xx. 2-xxi. 7].
	Pentecost [June].	Arrives at Jerusalem, travelling by Cæsarea [ACTS xxi. 8-16]. Joining with others in a Nazarite vow, he is accused of taking Greeks into the Temple, and the Jews prepare to put him to death [ACTS xxi. 17-31]. He is arrested in the Temple by Lysias, the Roman commander of the garrison of Jerusalem [ACTS xxi. 32-xxiii. 30].
		<i>St. Paul's First Imprisonment.</i> The Apostle is carried prisoner to Cæsarea, where he is imprisoned for about two years [ACTS xxiii. 31-35].
	A.D. 59.	He is examined before Felix [ACTS xxiv. 1-21].
	A.D. 60.	Examined before Festus [ACTS xxv. 1-9]. Appeals to Cæsar [ACTS xxv. 10-12]. Examined before Agrippa [ACTS xxv. 13-xxvi. 32].
	July or August.	Sails for Italy [ACTS xxvii. 1].
	October or November.	Shipwrecked at Malta [ACTS xxviii. 1].
	A.D. 61. February.	Leaves Malta for Rome [ACTS xxviii. 11].

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WHEN AND WHERE THE BOOKS WERE WRITTEN.	DATES.	EVENTS.
St. Paul assists St. Luke in writing GOS- PEL & ACTS. EPHESIANS, COLOSSIANS, PHILEMON, from Rome. JAMES, from Jerusa- lem.	A.D. 61. Early in spring. A.D. 62.	Arrives at Rome, where he is imprisoned for at least two years [ACTS xxviii. 16-31]. Martyrdom of St. James the Less [JOSEPH. <i>Antiq.</i> xx. 9. 1].
PHILIPPIANS, from Rome. HEBREWS, from Italy.	A.D. 63. Spring.	St. Paul set at liberty.
I. PETER, from Rome.	A.D. 64.	St. Paul probably visited Spain, France, and England during these years. The first general persecution of the Church begins.
	A.D. 65.	St. Peter is supposed to have been residing chiefly at Antioch, and travelling thence on missionary work in Asia Minor for several years about this time.
	A.D. 66.	St. Paul visits Asia Minor, leaving Titus at Crete, and Timothy at Ephesus [TIT. I. 5; 1 TIM. I. 3].
I. TIMOTHY, from Macedonia. TITUS, from Mace- donia. ST. MARK'S GOSPEL.	A.D. 67.	St. Paul visits Macedonia [1 TIM. I. 3]. The Christians of Jerusalem leave the Holy City and retire to Pella.
	A.D. 68.	St. Paul is arrested in Macedonia or in Troas, taking leave of Timothy at Miletus [2 TIM. I. 4], and calling at Corinth [2 TIM. IV. 20] on the way to Rome.
II. TIMOTHY, from Rome. II. PETER, from Rome.	June 29. A.D. 69.	St. Peter was at Rome at this time, and it is supposed that he and St. Paul were together in their last days. SS. Peter and Paul suffered martyrdom.
REVELATION, in Pat- mos. ST. JOHN'S GOSPEL, at Ephesus.	About A.D. 70.	St. John was probably sent from Rome to Pat- mos after the death of SS. Peter and Paul. St. John left Patmos for Ephesus soon after the death of Nero; Jerusalem being de- stroyed also in this year.
II. III. JOHN; JUDE. I. JOHN.	About A.D. 80. About A.D. 95.	St. John being now ninety-five years of age, but living on until the end of the century.

CHAPTER I.

The Foundation of the One, Holy, Catholic, and Apostolic, Church.

A.D. 30.

ACTS I. II.

IN the Acts of the Apostles the story of the Gospels is taken up at the Ascension of our Lord [ACTS i. 2-11], and continued by a record of the Divine foundation of the Church on the Day of Pentecost, and the Divine incorporation of its members into one spiritual body by Baptism at the hands of the Apostles.

Returning from the Mount of Olives to Jerusalem after the Ascension, the eleven Apostles at once took up their spiritual abode, not their ordinary lodging, in "The Upper Room" which had already been consecrated as a place of solemn assembly, a Christian synagogue, by the last acts of our Lord.¹ There they "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" (or cousins), according to the Lord's own command "that they should not depart from Jerusalem, but wait for the promise of the Father," their Baptism with the Holy Ghost. [ACTS i. 12-14.]

The spirit of "prayer and supplication" in which they thus waited is expressed in the Collect which, in one form or another, has been familiar to the Church for at least thirteen centuries at the season between Ascension Day and Whitsunday: "O God the King of Glory, Who hast

¹ St. Cyril, in his Catechetical Lectures delivered in Jerusalem [A.D. 348], identifies this "upper room" with the chamber in which the

Apostles were assembled when the Holy Ghost descended upon them [ST. CYRIL'S Catech. Lect. xxv.].

exalted Thine only Son Jesus Christ with great triumph unto Thy Kingdom in Heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end."

§ *The Ordination of St. Matthias.*

But the number of the Apostles ordained by our Lord to be the founders of His Church had been diminished by the death of Judas Iscariot; and during the ten days between the Ascension and the Day of Pentecost that number was again raised to twelve by the ordination of St. Matthias, this appointment and ordination of a new Apostle having doubtless been undertaken by express direction of our Lord. St. Peter at once took the lead among the eleven, probably in obedience to Divine instructions; and having informed the assembled disciples, about one hundred and twenty in number, of the awful end of Judas, directed them to choose some candidates for the vacant Apostleship from among those disciples who had accompanied our Lord during the whole of His Ministry, "from the baptism of John, unto that same day that He was taken up." From the candidates so selected the Apostles chose two, "Joseph called Barsabas, who was surnamed Justus," and of whom nothing further is known, "and Matthias." St. Peter then prayed with the other Apostles to the Lord Jesus, Whom they now addressed by the title of the "Heart-knower" [*comp.* JOHN xxi. 17], that He would shew which of these two He would have appointed, and they cast lots in faith that "the whole disposing thereof" was "of the Lord" [PROV. xvi. 33]. "The lot fell upon Matthias; and he was numbered with the eleven Apostles," being so numbered by the Divine decision, and with the full assent of the eleven themselves as well as of the assembled disciples.¹ Thus when the Day of Pentecost arrived there were once more twelve Apostles to

¹ ST. MATTHIAS is not again mentioned in the New Testament, nor in early ecclesiastical history. In some notices of the Apostles which go by the name of Hippolytus (A.D. 236) he is said to have "preached in

Jerusalem, and to have fallen asleep and been buried there," but later writers speak of his ministrations in Cappadocia, and of his crucifixion there in A.D. 64.

represent the ministerial power and authority of Christ, the Chief "Pastor and Bishop" [1 PET. ii. 25] from Whom all such authority was derived : and these were as twelve channels through which it was to flow on into and feed the ministerial streams of all following ages. [ACTS i. 15-26.]

WHITSUN DAY. [MAY 28TH.]

Ten days having passed since the Ascension of our Lord, the time had come when the promise of the Father which they had heard by Him, and His prediction, "Ye shall be baptized with the Holy Ghost not many days hence" [ACTS i. 5], were to be fulfilled.

This birthday of the Church was the Feast of Pentecost or "of the Fiftieth Day," that is, the "Feast of Weeks" [EXOD. xxxiv. 2 ; 2 CHRON. viii. 13], which was observed on the fiftieth day from the morrow of the Passover Sabbath [LEV. xxiii. 15], and which was therefore a Sunday, the fiftieth day from Easter Day. It was the harvest festival of the Jews, but in its purely religious aspect it commemorated the birthday of the Jewish Church, when the Covenant was ratified at Mount Sinai [EXOD. xxiv.]; and was thus specially fitted to become the birthday of the Christian Church, the day when the firstfruits of the great harvest of souls was to be offered to God.

§ *The Inspiration of the Apostles by God the Holy Ghost.*

The "power" which had been promised to the Apostles by our Lord was that by means of which they were to convert the world and to organize therein a spiritual community which neither time nor foe could destroy. They had already received "authority" when Christ had delegated to them His own ministerial work of Baptizing [MATT. xxviii. 19], Teaching [MATT. xxviii. 20], Celebrating the Holy Eucharist [LUKE xxii. 19, 20], and Absolving sinners [JOHN xx. 21, 22] : and He had completed this delegation of His Priestly Office by commissioning them to go into all the world and make disciples of all nations, and by the promise of His perpetual Presence with the Ministry of His Church as represented in their persons [MATT. xxviii. 19, 20 ; comp. LUKE xxiv. 47, 48]. Now

they were to receive the spiritual and supernatural ability¹ by which they would be enabled to act fully up to their commission. This was effected by the Coming of the Holy Ghost, Who, being God, Almighty and Omnipresent, condescended to manifest Himself by a local appearance which gave evidence that each of the Twelve was specially associated with Himself and under His influence. For "when the Day of Pentecost was being fulfilled," very early in the morning,² the Apostles "were all with one accord in one place," the Upper Room sanctified by the Presence of the Son of God and the Institution of the Holy Eucharist, "and suddenly there came a sound from Heaven as of a rushing mighty wind," not tumultuous and tempestuous, but irresistible in its onward breathing, "and it filled all the house where they were sitting," even as the glory of the Lord had filled the House of God when it was being dedicated by Solomon [2 CHRON. vii. 1]. Then a visible sign of the Divine Presence was given in the form of mitre-shaped "cloven tongues like as of fire," and the holy fire "sat upon each of them" in this form. Thus each of the Twelve was brought visibly under the special influence of God the Holy Ghost; so that, although He did not, like God the Son, become incarnate and unite Himself with them, they were actuated by Him in such a manner that it is said "they were all filled with the Holy Ghost," being entirely controlled by His Inspiration. Thus the words of our Lord were fulfilled, "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" [LUKE xxiv. 49]: the first manifestation of this supernatural power being by their use of

THE GIFT OF TONGUES. For as soon as "they were all filled with the Holy Ghost," they "began to speak with other tongues, as the Spirit gave them utterance." This was one of the "signs" or miracles of which our Lord had spoken in connection with His commission, "Go ye into all the world, and preach the Gospel to every

¹ So St. Paul speaks of himself and other Apostles as "able ministers" whose "ability" or "sufficiency" is not natural, "of themselves," but supernatural, "of God." [2 COR. iii. 5, 6.]

² Much later in the morning,

when the Apostles had been for some time declaring to the gathered crowds "the wonderful works of God," it was only "the third hour of the day," or nine o'clock. [ACTS ii. 15.]

creature," saying of those thus commissioned, "They shall speak with new tongues" [MARK xvi. 17]. If they were to go into all the world to preach the Gospel, it was obviously necessary that they should be able to speak the languages of those to whom they were to preach it. They probably could speak in Greek as well as in Hebrew, for this was at the time a very common acquirement among the Jews; and possibly Latin was not entirely unknown to them when the country was so overrun by Roman soldiers. But to speak to "all nations" they must speak in many other tongues than Hebrew, Greek, and Latin; and the event shews that they were enabled to do so immediately, without any laborious study of languages, by means of the supernatural power with which God the Holy Ghost had inspired them. Going into the great court of the Temple, they began to carry out their commission by declaring "the wonderful works of God" in the Death and Resurrection of Christ, and the multitude gathered there to the festival "were confounded, because that every man heard them speak in his own language." There were Parthians from the country east of the Caspian Sea; Medes, Elainites, and dwellers in Mesopotamia, from the countries lying between the Caucasus and Syria; dwellers in Judæa, out of all parts of the ancient Davidic empire from Egypt to the Euphrates; people of the provinces of Asia Minor; people of Egypt and the north coast of Africa; Roman Jews and proselytes; people from the islands of the Mediterranean; people from the deserts of Arabia; and all were able to say with wonder and amazement, "We do hear them speak in our tongues," "How hear we every man in our own tongue, wherein we were born?" [ACTS ii. 1-13.]

But the Inspiration which the Apostles received from God the Holy Ghost on the Day of Pentecost not only enabled them to speak in foreign languages which they had never learned. They were turned into new men, full of courage, decision, eloquence, and spiritual knowledge. It had been promised, "He will guide you into all truth" [JOHN xvi. 13], and the timid men of Galilee who had fled from the Cross, and could only be brought gradually to believe in their Master's Resurrection, became the bold and confident teachers of the world; never hesitating either through fear or through doubt to proclaim that Gospel which *they had learned*, and of which they were witnesses,

the glad tidings of a Saviour Who had died and arisen to life again, and ascended up into Heaven to be exalted at the right hand of God, "both LORD and Christ."

It was after St. Peter's full proclamation of this central truth of Christianity, the Deity of the once suffering Christ [ACTS ii. 14-36], that many of the listening multitude were pierced through to the heart with compunction and sorrow, and appealed to the Apostles for guidance in the words, "Men and brethren, what shall we do?" And then the inspired Apostle at once, and without hesitation, *began the human organization of the Church* by giving the direction, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins;" promising them also, "and ye shall receive the Gift of the Holy Ghost," that is, the "new heart and the new spirit," which God the Holy Ghost would give them in their baptism. [Comp. EZEK. xxxvi. 25, 26.] About three thousand, who "gladly received his word" of direction, "were baptized;" and as these would be gathered from among those converts of all nations who had heard in their own tongue the wonderful story of Christ their Saviour, they at once formed a nucleus of that Church which was to be Catholic in the sense of extending itself all over the world, among all people. The number was not large, considering the vast multitude that was then gathered in and around Jerusalem. But it was providentially ordered that the number should not be larger in order that these first Christians should be effectually taught and trained in the knowledge and practice of their faith before they were dispersed to their own countries. This special teaching and spiritual training is mentioned under four heads, for it is said, "They continued stedfastly in the Apostles' Doctrine and Fellowship, and in Breaking of Bread, and in Prayers."

THE APOSTLES' DOCTRINE was the new Faith, or Creed, which the Apostles taught, the Faith of Christianity as distinguished from that of the Old Dispensation. But this Faith all looked to the Person and Work of our Lord; and hence the doctrine of the Apostles would be that which they taught respecting Him. The leading facts of Christ's Life and Work would be recounted time after time in the form of an oral Gospel, and the chief heads of apostolic teaching would necessarily assume almost, if not quite, the form of an "Apostles' Creed."

They who had knelt at the feet of Jesus, saying to Him, "Thou art the Christ, the Son of the Living God," or "My Lord and my God," who had accompanied Him from His Baptism by St. John until His Ascension into Heaven, would arrange their "doctrine" in some such form as this :—"Jesus Christ was the Son of God ; He was born of the Virgin Mary through the power of the Holy Ghost ; He suffered ; He was crucified ; He rose again the third day from the dead ; He ascended up into Heaven ; He sitteth at the right hand of God the Father ; He will come again in like manner as we saw Him go into Heaven that He may judge the world." Thus they to whom the Lord had said after His Resurrection, "And ye are witnesses of these things" [LUKE xxiv. 48], would hand on their testimony or "witness" to those who had been converted and baptized, and the latter would go forth into the world and say, "This was what we learned as the doctrine of the Apostles."

THE APOSTLES' FELLOWSHIP was the new ecclesiastical organization of which the Twelve were the rulers and heads, the Kingdom of which Christ was the Divine Head. They who thus continued in the fellowship or communion of the Apostles placed themselves under their guidance and direction, becoming their followers *outwardly* in some such manner as the disciples of the Jewish teachers or Rabbins ; being *inwardly* "of one heart and of one soul" [ACTS iv. 32] with them and with each other ; and through being thus joined in the "communion of saints" having communion with God. Thus St. John wrote many years afterwards : "That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with His Son Jesus Christ" [1 JOHN i. 3]. In this fellowship with the Apostles the prayer of our Lord for the Unity of His Church was realized : "That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . I in them, and Thou in Me, that they may be made perfect in one" [JOHN xvii. 21-23].

THE BREAKING OF THE BREAD was an early name for the Holy Eucharist. This was celebrated "at home" [ACTS ii. 46, marg.], that is, in the Upper Room where the Eucharist had been recently instituted by our Lord. They went daily to worship in the Temple, and celebrated the Holy Eucharist daily in this first "home" of the Church.

THE PRAYERS were those which were offered up at stated hours, the third, sixth, and ninth [TERTULL. *on Fasting*, x.], either in their own houses or in the Temple, according to their circumstances and ability. The Apostles themselves, and doubtless many more Christians, "continued daily with one accord in the Temple" [ACTS ii. 46], and "went up together into the Temple at the hour of prayer" [ACTS iii. 1].

In the very first Organization of the Church, therefore, there were the institutions [1] of a separate Ministry, [2] of the Sacraments of Baptism and the Holy Eucharist, [3] of a definite form of Doctrine or Creed, [4] of stated Prayers: and these institutions were of the most sacred origin, coming not from man, but from God. It was these institutions that formed the framework of the One, Holy, Catholic, and Apostolic, Church in the year of our Lord's Death, Resurrection, and Ascension; and they are its framework still. It was to "the Church," or organized body of the faithful, having these institutions that "the Lord added daily those who were being saved" [ACTS ii. 46, 47].

CHAPTER II.

The Ministry of the Apostles in Jerusalem.

A.D. 30-33.

ACTS III.—VI. 7.

A TRADITION was handed down by Apollonius and Clement of Alexandria, writers of the second century, that the Apostles were directed by our Lord to remain in Jerusalem for twelve years after His Ascension, in order that all Israel might hear the Gospel and have opportunity given them for repentance before the Twelve went out into the world at large to organize the Church among the Gentiles. This period would extend to about the time when Herod Agrippa I. began his reign over the whole of Judæa [A.D. 41], reviving for a short time the kingdom of

Herod the Great. It is probable, however, that the Apostles remained together in Jerusalem until Herod began his persecution, when he "stretched forth his hands to vex certain of the Church," having "killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also" [ACTS xii. 1-3]. This was shortly before his death, which occurred in the middle of A.D. 44; and it is thus probable that the Apostles did not leave Jerusalem to disperse to their several fields of labour in other lands until about fourteen years after the Ascension, restricting their work during those years to the boundaries of the Holy Land.

The course of those years is not historically recorded, nor are there any Apostolic Epistles to throw any light upon it, for the earliest of these was not written until about twenty-two years after the Ascension. The only record until the martyrdom of Stephen is that of certain incidents which exhibit, [1] *first*, the Divine Power which confirmed the acts and words of the Apostles by the working of miracles; [2] *secondly*, the Divine Interposition for their protection; and [3] *thirdly*, the Supreme Authority which they exercised in the government of the Church.

§ *Divine Witness by Miracles to the Apostles' Acts and Words.*

At the end of St. Mark's Gospel the work of the Apostles is shortly summed up in the words, "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" [MARK xvi. 20]. This conspicuous feature in their work is also noticed in a summary form by St. Luke, who writes that "by the hands of the Apostles were many signs and wonders wrought among the people. . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." [ACTS v. 12-16].

The healing of the lame man at the Gate Beautiful is narrated at some length as being a case in which the *circumstances* were so providentially ordered [comp.

JOHN ix. 3] as to shew in the most striking and public manner that the Divine Power was ratifying the words and acts of the Apostles although Jesus was no longer visibly with them. A man "above forty years old" [ACTS iv. 22] had been a helpless cripple from his very birth, and was "laid daily" by the hands of others "at the gate of the Temple which is called Beautiful," to ask alms of them that entered into the Temple," just as mendicants may be seen at the present day ranged on either side of the porches of cathedrals and large churches in Spain and Italy. The poor man and his hopeless condition were thus well known to the frequenters of the Temple, hundreds and thousands passing through that gateway daily into the "court of the women" or "the treasury," and into the "court of Israel," where the men worshipped within sight of the sacrifices which were being offered, and within hearing of the Temple choir. The two Apostles, St. Peter and St. John, were among those who passed through this gate at the hour of the Evening Sacrifice and Prayer, the ninth hour, or three o'clock in the afternoon; and under the guidance and direction of Him Who had inspired him St. Peter halted before the cripple, "and fastening his eyes upon him with John, said, Look on us." The man's thoughts were of alms, of which he probably got only just enough for his daily sustenance, and for which he was naturally eager: yet it must be assumed that he had higher thoughts also, for the necessity of "faith to be healed" was often shewn by our Lord in the working of His miracles, and it is not to be supposed that this man was healed without it. Although, therefore, at first "he gave heed unto them, expecting to receive something of them," yet in a moment this living germ of faith expanded and bore fruit. "Then Peter said, Silver and gold have I

¹ THE GATE BEAUTIFUL was the largest of nine gates which gave entrance to the inner courts of the Temple from the great outer enclosure or Court of the Gentiles, the area in which the buildings of the Temple were erected. It stood at the eastern end of this inner enclosure, facing SOLOMON'S PORCH, which was a great cloister (named after one of Solomon's buildings which had occupied the same site) that ran along the whole length of the outer

enclosure on its eastern side. The gate, which would be in the form of a great triumphal arch, was built of Corinthian brass; and its doors, which were sixty feet high, were covered with embossed work in silver and gold. It required twenty men to swing these doors on their hinges, but they opened spontaneously in the night during the Passover which immediately preceded the siege of Jerusalem [JOSEPH, *Wars*, vi. 5. 3].

none ; but such as I have give I thee : In the Name of Jesus Christ of Nazareth rise up and walk." The Apostle then took by the hand this born cripple (now forty years old, and so stiffened with age and habit as well as naturally deformed) and lifted him up. Then the attenuated and relaxed muscles which had never before had any work to do, the feet on which the man had never stood, the ankle bones which had lain idle for a lifetime, all received the full vigour of mature manhood in a moment. The cripple, feeling the power of the new life that had come into his limbs, sprang up from the ground, stood firmly on his feet, walked as others were walking around him ; and in the elation which he felt at his newly-acquired powers, "entered with them into the Temple, walking, and leaping, and praising God ;" thus literally fulfilling the words of prophecy, "Then shall the lame man leap as an hart" [ISA. xxxv. 6]. So evident was the supernatural character of the miracle that the attention of the multitude was immediately arrested by it. "They were filled with wonder and amazement at that which had happened unto him," and "all the people ran together unto" the two Apostles who had withdrawn to "the porch that is called Solomon's, greatly wondering" [ACTS iii. 1-11].

A large crowd of people having thus been collected in, and in front of, the great cloister¹ which was open to Jew and Gentile alike, St. Peter again began to address them, the substance of his sermon being that Jesus, the Author or Beginner of Life, Whom they had rejected and crucified, had been raised from the dead, and having been exalted to Heaven, was now manifesting the Almighty Power of His Deity by the working of such wonderful miracles as this which they had seen that day. And having thus declared to them the Deity of the once suffering Saviour, the Apostle exhorted them to repentance in preparation for His Coming to Judgment. The result of the miracle and of this sermon seems to have been similar to that of the Apostle's preaching on the Day of Pentecost. For the Sanhedrin spoke of their new doctrine spreading among the people as if by infection [ACTS iv. 17], the whole body of "them that be-

¹ Here the people were sometimes assembled, in front of the Gate Beautiful, by the chief priests, when

they wished to address a large number on some important subject [JOSEPH. Wars, ii. 17, 3].

lieved" is now called "a multitude" [ACTS iv. 32], and it is declared that the "number of the men" who were converted on this day "was about five thousand" [ACTS iv. 4]. So mightily, as it is said on another occasion, grew the WORD of God, and prevailed. [ACTS iii. 1-26.]

§ *Divine Interposition for the Protection of the Apostles.*

A new ecclesiastical body which thus, in a few weeks, reached the number of eight thousand at the least, and probably, including women, the number was much higher, assumed a very formidable aspect in the eyes of the Jewish rulers. In the evening of the day, therefore, on which this great miracle had been wrought and such large numbers converted, the priests, the Sadducees, and the commanding officer of the Levites, who acted as the Temple guard, apprehended the two Apostles in the midst of the multitude whom they were addressing, and put them in prison for the night that they might be brought before the Sanhedrin at their morning sitting, the Council not prolonging its sessions beyond the time of the evening sacrifice. In the morning the great Council which had so recently condemned Jesus to death was again gathered together for the purpose of examining the Apostles respecting that which they had professed to do in His Name. Placing St. Peter and St. John in the midst of the great semicircle which they formed, the judicial question was put to the two Apostles—whom they at once recognized as companions of Jesus [ACTS iv. 13], for St. John was "known unto the high priest" Caiaphas [JOHN xviii. 15]—"By what power, or by what Name, have ye done this?" Then the same Apostle who, not many weeks before, had denied his Lord, now proclaimed before the very judges of that Lord that it was He Whom they had crucified Whose Power and Name had done this "good deed to the impotent man." Taking up the words which our Lord had spoken to them [MATT. xxi. 42-44], he also declared, "This is the Stone Which was set at nought of you builders, Which is become the Head of the Corner;" and as this man has been "saved" or "made whole" of his bodily infirmity by this Name, so "neither is there salvation" from our spiritual infirmities "in any other: for there is none other name under Heaven given among men, whereby we must

be saved." The Council, seeing that it was useless to contradict the fact of the man's restoration since he was standing there in the midst of them, could do nothing but command the two Apostles to abstain from teaching in the Name of Him Whom they declared to have wrought the miracle: but this was a command directly contrary to the command of their Lord and their God, the Lord Jesus [MATT. xxviii. 18-20; MARK xvi. 15-20; LUKE xxiv. 46-49]; and St. Peter, remembering his Master's words, "Ye are witnesses of these things," at once appealed to their consciences and declared the necessity of obeying Jesus by saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Disregarding, therefore, all the threats of the unjust rulers, as soon as they had been set free they returned to the company of the Apostles, when all offered up a prayer "to God with one accord" that He would grant His servants boldness to speak His Word, and that He would confirm that Word by "signs and wonders" [*comp.* MARK xvi. 20] done by the Name of His Holy Child Jesus. A sign was at once given to them to shew that their prayer had been heard and was accepted, and that they were under the supernatural protection of Divine Providence: for "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." [ACTS iv. 1-31.]

Shortly after this it is recorded that "by the hands of the Apostles were many signs and wonders wrought among the people," and that the indignation of the Jewish authorities, Caiaphas the high priest and the Sanhedrin, being excited, they seized the whole of the Twelve and cast them into the city prison. But during the night the prison doors were miraculously opened by "an Angel of the Lord," who brought them the fresh commandment, "Go, stand and speak in the Temple to the people all the words of this Life;" that is, of the Resurrection Life after death, which their persecutors, "the high priest, and all they that were with him, (which is the sect of the Sadducees,)" did not believe in, and which had been so fully manifested by the Resurrection of Jesus. Thus the command of God superseded that of the Sanhedrin, making it still more clear to St. Peter and the other Apostles that they

must "obey God rather than men," and leading them to the immediate renewal of their work as soon as the Temple gates were opened. At a later hour, between nine and ten, after the morning sacrifice had been offered, the members of the Sanhedrin met together and sent to the prison to have the Apostles brought before them. Their officers found that in some strange manner the prisoners had all escaped, and that the sentinels before the door of the prison knew nothing about their escape; the fact suggesting to some, no doubt, though the Sadducees believed neither in angels nor spirits [ACTS xxiii. 8], that supernatural means had been used. But the wonder became still greater when the Council discovered that the Apostles had not escaped to save their lives, for they were at that very moment doing that which they had been forbidden to do by the rulers but bidden to do by God, "standing in the Temple, and teaching the people." The whole of the Apostles were then brought before the Council as St. Peter and St. John had been brought before them on a previous day: and when they were angrily charged with disobeying the strict command of the rulers that they "should not teach in this Name," the answer was again given by St. Peter on behalf of himself and his brethren, "We ought to obey God rather than men." In bold and clear language he also again declared to the judges of Jesus that He Whom they had caused to be crucified had arisen from the dead and ascended to Heaven: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Then also he declared what the office of the Apostles was in words similar to those which they had heard from Christ Himself, "And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him," that is, to themselves, who are obeying Him rather than man.

The Sanhedrin now "took counsel to slay" the Apostles as they had slain the Lord their Master. But what had been permitted in the case of Christ, because His suffering Death was to complete His humiliation and perfect His work, was not permitted in the case of the Apostles, because they were to be preserved for long lives of work that was yet before them. The same Divine Providence, therefore, which had interposed by an Angel to liberate

from prison, again interposed by means of a member of the Sanhedrin, Gamaliel, the learned teacher of St. Paul (xxii. 3), who was moved to point out to the Council in what they were proposing to do there was a danger they might be fighting against God; that "if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it;" and that there had been recent illustrations of the manner in which such counsel of men came to nought in the insurrections of Theudas¹ and of Judas of Galilee,² both of which had ended in the dispersion and slaughter of the rebels. These arguments prevailed with the other members of the Sanhedrin, and they substituted a "beating" of "forty stripes save one"³ for the punishment of death, once more also, but altogether without effect, repeating the command "that they should not speak in the name of Jesus." But the Apostles were now too sure of their duty and of the Divine Protection to pay any regard to such a wicked injunction, "and daily in the Temple, and in every house, they ceased not to teach and preach of Christ." [ACTS v. 17-42.]

§ *Government of the Church by the Apostles.*

The account of the Church which St. Luke gives in the chapters of the Acts shews that it was from the first

JUDAS, or rather the one here mentioned by Gamaliel, appears to have been the same person who is mentioned under the Jewish name of Theudas by Josephus. He had been a follower of Herod the Great, and set himself up as king of the Jews in the year A.D. 6; but after burning down the palace of Herod at Jericho, and striking wherever they went, his followers were defeated by a Roman general Valerius Gratus, as himself being among those who were captured and put to death (J. E. *Antiq.* xvii. 10, 6, 7).

JUDAS OF GALILEE belonged to the tribe of Gamala in Gaulonitis, and a rebellion against the Romans broke out in the year A.D. 6, when Quirinus or Pontius Pilate was actually collecting the tax of the collection of which the Jews had been registered at the time of the Lord's Birth. Great damage was done to the country by the insurrection of Judas; and though it

was suppressed and he himself slain, some of his followers were formed into a fanatical military sect known as the "Gaulonites," from whom sprang the Sicarii and the Zealots whose cruelties became so conspicuous a feature in the last siege of Jerusalem (JOSEPH. *Antiq.* xvii. 10, 5; *Wars*, ii. 8, 1).

³ The number of forty stripes was the maximum which the Law allowed to be given to a Jew (DEUT. xxv. 2, 3), and it was the custom to give one less than forty to make sure that the number was not exceeded. The instrument used for giving these stripes was a whip with three lashes, thirteen strokes of which would inflict the whole thirty-nine stripes. The person to be punished was laid upon the ground, and the whip was then used upon his bare back, the punishment being one in which the person was caused "to suffer shame" (ACTS v. 41) as well as pain.

under the general superintendence of the Apostles as its supreme rulers upon earth. But there are three particulars in which this superintendence is specially indicated.

[1] THE REVENUES OF THE CHURCH were placed entirely under their control. The first appearance of such revenues in association with Christianity occurs during the three years of our Lord's Ministrations. He did not work miracles for the sustenance of Himself and His disciples, nor, during those years, did He labour for it with His hands. The ordinary mode in which He and His Apostles subsisted at that time was by accepting the contributions of those who were willing to offer them, and placing them in a common fund, of which Judas Iscariot was the steward or treasurer [JOHN xiii. 29]. Out of this common fund was provided all that was necessary for the community which Christ had gathered around Him, such as ordinary food [JOHN iv. 8; vi. 5-7], the provision for ceremonial festivals or alms for the poor [JOHN xiii. 29]. Thus although our Lord shewed by His miracles of feeding several thousands at a time with five small loaves and a few fishes that money was not a necessary of life to Him, yet He was pleased to make use of it as an example to after-ages that money may be consecrated to His service and used in His work, and as a practical illustration of His proverbial precepts, "The labourer is worthy of his hire" [LUKE x. 7]; "The workman is worthy of his meat" [MATT. x. 10].

The principle of a common fund was at first retained by the Apostles when they were left to carry out on their own responsibility the work with which their Master had intrusted them. "All who believed had everything in common" [ACTS ii. 44]; and such as had lands or goods sold them to provide for the urgent necessities of the great work, bringing the proceeds to the Apostles for them to dispose of as they saw fit. [ACTS iv. 34-37.]

The first modification of this system was by the appointment of seven Deacons or "Ministers," whose duty it was to "serve tables" [ACTS vi. 3, 4], that is, to take care of the common fund, and see to its daily disbursement in food and necessities.

By this arrangement the Apostles were relieved from all such cares, and had time given them to devote themselves more entirely to their spiritual work [ACTS vi. 4]. The seven Deacons constituted, in fact, the first Ecclesi-

astical Commission for managing the estates of the Church; and they received their authority for the purpose from the Apostles themselves.¹ [ACTS iv. 32-37.]

[2] THE DISCIPLINE OF THE CHURCH is also shewn to have been in the hands of the Apostles, as the supreme governors on earth of the Church, by the narrative of its exercise in its most extreme form in the case of Ananias and Sapphira. These two persons professed to bring to the Apostles the money which they had received from the sale of an estate, as had been done by St. Barnabas [ACTS iv. 36, 37], for the purpose of adding it to the "common fund" mentioned in the preceding paragraph. But while they professed to "lay at the feet," or place at the entire disposal, "of the Apostles" the whole proceeds of the sale, they "kept back part of the price," and only brought "a certain part" for the use of the Church, reserving the rest for themselves. This might have been done by them without any blame, for they were under no obligation to sell the land, or, having sold it, to give up the whole of the proceeds. But both Ananias and his wife represented to the Apostles that the sale of the land had produced only the sum which they brought to them. In thus lying

¹ The common fund of these primitive days was, however, only a temporary arrangement—whether or not the Apostles intended it at first to be a permanent one—and probably it did not extend (at least in relation to the laity) beyond the first home of the Church. That some of the disciples did avail themselves of the liberty which St. Peter spoke of to Ananias, and kept their property in their own hands instead of casting it into the common treasury, is shewn by the case of John Mark, who had a house of his own at Jerusalem, to which St. Peter came after his miraculous escape from prison [ACTS xiii. 12]. As the Church extended its bounds it was evidently impossible to continue everywhere the simple communistic plan which could be worked with ease while it was a small community in one town. Hence St. Paul directed that widows belonging to the Church of Ephesus who had near relatives should be sustained by them, and should not become chargeable to the common fund of the Church [1 TIM. v. 16], which was to be reserved for those

who were left without children or responsible relatives, and so were "widows indeed" and "desolate."

Thus uniformity of system passed away even during the time of the Apostles; and it will be found that before the New Testament age closed funds were derived from the following various sources: [1] Lands and other goods, the value of which was given to the Apostles, as has been shewn above. [2] Offerings made for the support of particular ministers, as in the case of St. Paul [PHIL. iv. 10, 18]. If occasion offered, [3] the Apostles did not scruple even to work at a secular calling for support, as when St. Paul took to tent-making at Corinth [ACTS xviii. 3; xx. 34; 1 COR. iv. 2], or laboured "night and day" at Thessalonica [1 THESS. ii. 9; 2 THESS. iii. 8] that he might not be "chargeable" to the poor brethren, or "eat any man's bread for nought." [4] But the ordinary mode of obtaining funds was by means of weekly offerings, which were collected on the Lord's Day. [1 COR. xvi. 1, 2.]

to those who were acting by the authority of God, in His Name, on His behalf, and by His power, they were lying to the representatives of God, and therefore to God Himself: and, further, committing the crime of sacrilege by robbing God of that which they had dedicated to Him. St. Peter declared the guilt of each of them, and each of them died immediately by the visitation of God, the Infallible Judge of all men, Who thus confirmed the authority of the Apostles, as He had confirmed that of His prophet Elisha when He struck Gehazi with leprosy [2 KINGS v. 27]. These two persons, of whom nothing more is known, were punished with such severity not only on account of their sin, but also as an example to the new community. "Great fear," it is said, "came upon all the Church, and upon as many as heard these things." But there had probably been some who had said in effect to the Apostles, as Korah and his company had said to Moses, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [NUMB. xvi. 3.] It was necessary at the outset that the authority vested in the Church should be vindicated and its acts of discipline ratified: and this vindication and ratification assumed the most extreme form that it might be seen how completely the Almighty Head of the Church identified Himself with His Apostles in the work which He had given them to do. But it should be observed that those who were thus punished with death as the extreme form of Church discipline were put to death by supernatural means; not by the sword of Peter, but by the hand of God. [ACTS v. 1-11.]

[3] THE DELEGATION OF THE MINISTRY TO OTHERS is, in the same manner, exhibited as a part of that supreme government which the Apostles exercised over the Church. It was, perhaps, about three years after our Lord's Ascension [A.D. 33] that the Twelve found their work so growing upon them that they were not able to carry on their ministrations effectively without assistance. The immediate occasion of their providing such assistance for themselves was "a murmuring of the Hellenists," or Jews of foreign birth,¹ "against the Hebrews," or Jews born in

¹ In the English version the word "Grecian" always represents the Greek word "Hellenistes," a Greek-speaking Jew of foreign birth; the

the Holy Land, "because their widows were neglected in the daily ministration," that is, in the distribution of the common fund, out of which those who had need received sufficient for their necessities, in money or kind, day by day. It is evident that the Apostles had been obliged to give up the supervision of this daily ministration, and that the loss of their presence had brought about distrust of those who actually attended to it, or else real abuses such as that complained of. The Twelve, therefore, called together the whole body of Christians in Jerusalem, Hebrew and Hellenist, and bade them choose "seven men of honest report," who should serve the tables, perhaps seven in number, instead of themselves, and whom they would "appoint over this business," while they might give themselves "continually to prayer, and to the ministry of the Word." The laity of the Church then elected seven of their number (of whom only St. Stephen and St. Philip are afterwards mentioned), and the Apostles set them apart from the laity by a solemn act of ordination, for "when they had prayed, they laid their hands on them." This act of ordination shews that the seven were set apart for spiritual work as well as for that of "serving tables," and immediately after the account of their election and ordination more than two chapters are occupied with narratives respecting the ministrations of St. Stephen and St. Philip [ACTS vi. 8—viii. 40]. They have usually been called "Deacons;" and they were, in fact, deacons to the Apostles, or Deputy-Apostles: but as St. Philip was afterwards called "Philip the Evangelist" [ACTS xxi. 8], they were probably called Evangelists, and not Deacons, in the apostolic age. Such Deputy-Apostles, or Evangelists, are afterwards named by St. Paul as one of the temporary orders of the ministry, such as were the Apostles themselves [EPH. iv. 11]; and when writing to his own deputy, Timothy, the Apostle bids him "do the work of an Evangelist" [2 TIM. iv. 5]. St. Mark, St. Luke, and Silas were engaged in similar work of evangelization, and were probably ordained to be Evangelists, with many others who were fellow-labourers of the Apostles, in the same manner as the seven.

This ordination of the seven was the first delegation of

word "Greek" representing the Greek word "Hellenes," a Greek by birth, or Gentile. In this case both

the Hellenists and the Jews were Christians.

their ministry to others on the part of the Apostles. They themselves had received their ministerial authority from the Lord Himself, the Source of all ministerial authority and power. But so fully authorized did they consider themselves, that they now began to provide for a fuller extension of the ministry of the Church by ordaining these seven as their deputies, to join in the work of the Apostolate in Jerusalem and elsewhere while the apostolic office should last. In later days a permanent ministry was ordained by them, that of the Priesthood, and still later that of the Episcopate, that when the higher gifts of Apostles and Evangelists had ceased to be exercised upon the death of those on whom they were conferred, there might yet be in all ages an order of ministers who should be able to administer the grace of God by means of the Sacraments.

CHAPTER III.

The First Persecution of the Church.

A.D. 33.

ACTS VI. VII.

THE Apostles themselves had soon become objects for the opposition, hatred, and persecuting disposition of the Sanhedrin, but the Divine Protection had guarded them from any further suffering than a night's imprisonment and a scourging during the first three years of their ministrations: and it does not appear that the Sanhedrin extended their persecution to other Christians during that time. But [A.D. 33] about three years after our Lord's Ascension, and about the same time before the conversion of St. Paul, a persecution began in which many Christians underwent great sufferings, and some had to give up their lives in martyrdom.

ST. STEPHEN THE PROTO-MARTYR was the first of the noble army of martyrs that was taken from the Christian Church Militant to the ranks of the Church Triumphant; and the account of his ministrations and martyr-

dom immediately follows that of his ordination as one of the seven. From his Greek name, Stephanos, which signifies "a crown," this holy Evangelist and Martyr was probably one of the Hellenists, or foreign-born Jews, as indeed seems to have been the case with all the seven except Nicolas, who was a Gentile proselyte. At his election he is distinguished from the rest of the seven by being described as "a man full of faith and of the Holy Ghost," and in the notice of his ministrations it is said that "Stephen, full of faith and power, did great wonders and miracles among the people." He also argued with such force in disputations which unconverted Hellenists fastened upon him that "they were not able to resist the wisdom and the spirit by which he spake." The characteristics thus indicated, and the line of Scriptural argument adopted by him when before the Sanhedrin, suggest that he was a man very like St. Paul, highly educated, full of faith, zeal, and unflinching courage, well read in the books of the Old Testament, and blessed in a high degree with the inspiration of God the Holy Ghost.

It was such a man as this who was brought before the Sanhedrin charged by hired accusers with having spoken blasphemous words against Moses and against God, against the Temple and the Law, and with having said that Jesus of Nazareth would destroy the Temple and change the customs which Moses had delivered to the Jews. When St. Stephen was officially questioned by the high priest respecting these charges he answered them by a long historical and argumentative speech, in which he appealed to the Old Testament to shew that God's Providence was ever leading up to Christ and the Gospel; and it is recorded by St. Luke that all who "sat in the council," St. Paul himself being one of the number, "looking steadfastly on him, saw his face as it had been the face of an angel," when he thus began his own defence by setting forth the Divine purposes as revealed in the history of Israel.

In this speech he answered the charges of the men hired to be his accusers by three principal lines of historical argument: *First*, that he has not blasphemed God he shews by declaring his belief in the God of their fathers Abraham, Isaac, and Jacob; in the covenant which He made with His people through those patriarchs; and in the working out of that covenant during the patriarchal ages [ACTS vii. 2-19]. *Secondly*, that he has not

blasphemed Moses he shews by recounting the history of the Lawgiver in such a manner as to display God's continuous purpose towards the children of Israel, His dealings with them as the children of the covenant and heirs of the promises, His longsuffering with them, and His establishment of His Presence in the midst of them in the Holy Land [ACTS vii. 20-46]. *Thirdly*, that he had not blasphemed the Temple he began to shew by impressing on them the fact that the Divine Presence was that which sanctified the Temple [ACTS vii. 47-50]. And he was evidently about to declare to them that the Tabernacle of God was with men in the Person of Jesus, God and Man [JOHN i. 14; REV. xxi. 3], when their violence stopped the course of his argument and brought about his martyrdom. The crowd of bystanders, probably at some sign from the high priest which was taken as a sentence of death, "ran upon him with one accord, and cast him out of the city, and stoned him." Perhaps they cast him out of the city, not by dragging him to one of its gates, that of Damascus on the north-west, which was long pointed out as the scene of his martyrdom, or the Sheep Gate near the Pool of Bethesda, now known by the holy martyr's name, but by throwing him over the Temple wall into the Valley of the Kedron, and stoning him as he lay there, in the same manner as they treated St. James the Less a few years later. In whatever place he met his martyrdom that place was to Stephen the gate of Heaven; for he "being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing," ready to receive His witness or martyr, "on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Then "calling upon God, and saying, Lord Jesus, receive my spirit," an echo of his Master's own words upon the Cross [LUKE xxiii. 46], he "kneeled down, and cried with a loud voice," in such words as Jesus had also used when they were nailing Him to that Cross [LUKE xxiii. 34], saying, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep" [ACTS vi. 8-vii. 60].

The martyrdom of St. Stephen was the first movement in "a great persecution" of Christians which now took place at the hands of the Jews, and which lasted for about three years [ACTS viii. 1; ix. 31]. He who was the chief

leader in this persecution was "the young man whose name was Saul," and who afterwards became the great Apostle of the Gentiles. When the "two or three witnesses" who under the Law were enjoined to "be first upon" a condemned person "to put him to death" [DEUT. xvii. 6, 7] took off their upper garments that they might the more freely use their arms in stoning the holy martyr, they laid those garments at the feet of the young man Saul as an official act by which they recognized him as the member of the Council who was sent to take notice of what occurred and to report to the rest. Thus the coming persecutor of the Church accepted the responsibility of the Proto-martyr's death, a fact which he recalled to the minds of later members of the Sanhedrin a quarter of a century afterwards when he quoted his own words to Christ, "And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" [ACTS xxii. 20]. But for the three years following St. Stephen's death St. Paul appears to have been the official agent of the Sanhedrin in the great persecution which arose. "As for Saul," it is said, "he ravaged the Church" like a wolf in a sheepfold, "and dragging men and women" out of their houses "delivered them to prison." "I persecuted this way" of God, says the Apostle himself, "unto the death, binding and delivering into prisons both men and women. . . . I imprisoned and beat in every synagogue them that believed on Thee" [ACTS xxii. 4, 19]. "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my vote against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" [ACTS xxvi. 10, 11]. Of the sufferings thus undergone, and the martyrdoms by which other saints followed in the steps of St. Stephen, nothing is historically recorded beyond the statement that in this "great persecution" the members of the Church of Jerusalem "were all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles," who were under a special Divine protection on account of their work. [ACTS viii. 1-4.]

CHAPTER IV.

The Extension of the Church beyond Jerusalem.

A. D. 34-36.

ACTS VIII. 1-40; IX. 32-X. 26.

AMONG our Lord's last words to His Apostles we find Him saying to them, "And ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" [ACTS i. 8]. These words were a prediction that the Church would be extended far beyond its original home in the Holy City; and this prediction began to be fulfilled even before the Apostles were driven from that home and dispersed throughout the world.

Some knowledge of the great truths of Christianity had been carried to distant parts of the world by those who were converted on the Day of Pentecost and afterwards instructed by the Apostles. [See page 272.] But the methodical extension of Christianity as an organized system may be said to have begun with the great persecution which followed the martyrdom of St. Stephen, about three years later [A. D. 33]. The members of "the Church which was at Jerusalem . . . were" then "all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles," and "they that were scattered abroad went everywhere proclaiming the Gospel of the Word." Thus from the blood of one Evangelist, the martyr Stephen, there sprung up a multitude of other Evangelists; and they who thought to exterminate the Church were but spreading it far and wide. Immediately after the narrative of St. Stephen's ministrations and martyrdom in Jerusalem St. Luke gives a narrative of the ministrations of another of the seven, Philip the Evangelist, in the city of Samaria,¹

¹ SAMARIA was situated about six miles north-west of the town of Sychar or Shechem, and had superseded it as the capital city of the kingdom of Israel. It was magni-

ficently rebuilt by Herod the Great, who erected a splendid temple there and gave the city the name of SEBASTE. [JOSEPH. *Antiq.* xv. 8, 5; Wars, i. 21, 2.]

in "all the cities of the southern coast, and in Cæsarea,"^{*} the Roman capital of the province of Judæa and Samaria. Of St. Philip, as of St. Stephen, it is recorded that he worked many miracles, and that these attracted the people of Samaria to him with one accord, the healing of the possessed, the paralyzed, and the lame, giving "great joy in that city," convincing those who saw and heard of the Evangelist's Divine mission, and drawing them away from Simon Magus, who had previously been almost or quite worshipped by them as "the great Power of God."

The body of converts thus converted and baptized by St. Philip was regarded as a very important one by the Apostles, since it was a new centre of Christianity; for "the Jews having no dealings with the Samaritans" there would be little probability of the faith spreading to the latter by ordinary contact with the former. When, therefore, "the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the Name," that is, by the authority, "of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." The laying on of hands was, in this case, an Apostolic Confirmation of the Baptism administered by the Deputy Apostle, or Evangelist, Philip: but as a new Church was being founded among a new people, Confirmation was associated with the extraordinary gifts of the Holy Ghost, such as speaking with tongues and prophesying, as afterwards among the Romans of Cæsarea [ACTS x. 44-48], and among the Greeks of Ephesus [ACTS xix. 6]. This wonderful result of the laying on of hands excited a desire in Simon Magus,² who himself had been baptized, to possess the

^{*} CÆSAREA was another of the cities built by Herod the Great. It stood on the site of a Syrian town named Strato's Tower, and contained a mixed population of Syrians, Jews, and Romans; being the headquarters of the Roman army of occupation.

² SIMON MAGUS was very well known at Rome in after days, and was the earliest of those philosophical heretics who assumed the name of "Gnostics" or "Knowing-men;" but

of the "long time" during which he "practised Magianism" or "did magic" among the Samaritans scarcely anything that can be considered trustworthy is recorded. He abjured the Faith into which he had been baptized, removed from Samaria to Rome, and lived there for some time during the reign of Claudius Cæsar [A.D. 41-53], teaching a complicated system of Pantheism, in which the origin of all things is traced to a fire which pervades all things.

same power as the Apostles, and he offered money to St. Peter for the purpose of purchasing it. St. Peter sternly scorned his bribe, saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."¹ The Apostle also saw through the hollowness of Simon's conversion; and although he exhorted him to repentance, declared him to be "in the gall of bitterness, and in the bond of iniquity." After this the two Apostles continued to minister for a short time in Samaria, and then "returned to Jerusalem, and preached the Gospel in many villages of the Samaritans" on their way thither. [ACTS viii. 5-25.]

The work of Philip the Evangelist in Samaria was interrupted by the mission which he received to convert and baptize the Ethiopian proselyte, who is said to have been the chief minister of the Queen of Ethiopia, and whose conversion was probably the means of fulfilling the prophecy, "Ethiopia shall soon stretch out her hands unto God" [Ps. lxxviii. 31], the Ethiopia of ancient days being the Christian Abyssinia and the neighbouring country of Nubia [ACTS viii. 26-39]. On Philip's miraculous removal from the Ethiopian nobleman he "was found at Azotus," the ancient Ashdod, which was the next coast town north of Gaza; "and passing through he preached in all the cities," such as Joppa and Lydda, "till he came to Cæsarea," where he appears to have resided henceforth [ACTS x. 1]. Thus all the towns on the sea-coast of Judæa received the knowledge of the Gospel, many converts were made and baptized, and the materials were provided for the organization of permanent Churches by apostolic hands [ACTS viii. 40].

He also pretended to be himself a Divine person, who had appeared among the Jews as the Son, among the Samaritans as the Father, and among other nations as the Holy Ghost: and a statue was erected in his honour at Rome on which was the inscription "To Simon the holy God." In his last days he was again brought into conflict with St. Peter: and when unable to maintain his authority among his disciples in the face of the Apostles' teaching, he tried to revive it by attempting to work a great miracle, either that of rising from a grave in which he had been buried alive, or of flying from a high

tower, and in the attempt met with his death.

¹ SIMONY is so called after this act of Simon Magus. It is the sin of selling or purchasing the power to confer spiritual gifts, as in the paying for, and receiving money for, Holy Orders: or of the selling by a bishop and the buying by a priest or bishop of institution to a parochial or diocesan cure of souls: or the sale or purchase of the Sacraments. In all these cases the "gift" or "grace of God" is made the subject of traffic.

The term is used in law, in a less exact sense, with reference to the sale and purchase of benefices.

This organization was carried on by St. Peter, who had "returned to Jerusalem" [ACTS viii. 25] after his confirmation of Philip the Evangelist's work among the Samaritans, but who spent some time in visiting the towns of the sea-coast after Philip had been there, passing throughout all quarters until he came to Lydda,¹ Saron,² Joppa,³ and Cæsarea; at the last of which places a special work was waiting for him to do, the unlocking of the door of the Church to the Gentiles [ACTS ix. 32-43; x.]. At Lydda the miraculous restoration of Æneas, a bed-ridden paralytic, wrought the conversion of "all that dwelt at Lydda and Saron," and there St. Peter dwelt for some time [ACTS ix. 38]. Afterwards the death of Dorcas led the disciples of that place to send for the Apostle in the faith that he would be empowered to restore her to life; and after having done so, St. Peter took up his abode at Joppa [ACTS ix. 36-43].

THE CONVERSION OF CORNELIUS, with his household and his friends, was the great and important work that was now set before St. Peter. The Apostle was prepared for this by the vision which he saw while praying upon the flat roof of Simon the tanner's house; a vision in which it was revealed to him that as God, Who had laid down the laws respecting ceremonially clean and unclean food, could also repeal those laws, so He could authorize the extension of the Church among the Gentiles (whom the Jews regarded as "unclean") although He had instituted it in the first instance among the Jews only [ACTS x. 9-16]. Meanwhile Cornelius (one of the centurions or captains of the Italian cohort or regiment which formed part of the garrison of Cæsarea) had been directed by an angel to send for St. Peter, that he might be told what he should do now that his "prayers and alms" had "come up for a memorial before God" [ACTS x. 1-8], and the messengers returned with the Apostle on the fourth day

¹ LYDDA is a town known in the Old Testament by the name of Lod [1 CHRON. viii. 12], and is mentioned in connection with other towns as "the valley of craftsmen" [NEH. xi. 35], shewing the character of the population. It was a place of some importance [1 MACC. xi. 34], and was situated about nine miles south-east of Joppa, and twenty south-east of Jerusalem. In later times it was called *Diospolis*.

² SARON is probably the plain of Sharon or the Shephéla, and not a town.

³ JOPPA was the ancient seaport of Jerusalem and Judæa [2 CHRON. ii. 16; EZRA iii. 7; 1 ESDR. iv. 48; v. 55; JONAH i. 3]. The harbour was enlarged and the town fortified by Simon Maccabæus [1 MACC. xiv. 5, 34], but its importance was diminished by the building of Cæsarea.

after they had been despatched [ACTS x. 17-24]. Corneius had prepared for the Apostle's visit by calling "together his kinsmen and near friends," and thus a goodly congregation, consisting principally of Romans, and thus of Gentiles, had been gathered together to receive instruction from the Apostle. "Now therefore," said Corneius, "are we all here present before God, to hear all things that are commanded thee of God." Then St. Peter declared to them all the good tidings of salvation through the crucified and glorified Jesus. While this was being proclaimed to them the Presence of God the Holy Ghost was manifested among them; and the firstfruits of the Gentiles were admitted into the Church by baptism. [ACTS x. 34-xi. 13.]

Similar ministrations to those of Philip the Evangelist were carried on by others of the Christians of Jerusalem, who "were scattered abroad upon the persecution that arose about Stephen," some traveling "as far as Phenice," the northern coast of Syria, "and Cyprus," the great island which lies off that coast, "and Antioch," the capital of the province of Syria. At first these taught the Gospel only to the Jews, but at Antioch some of the men of Cyprus and Cyrene "spake unto the Greeks," preaching the Lord Jesus.¹ In this case also the Apostles at Jerusalem supplemented the ministrations of these Evangelists, sending St. Barnabas in their track "as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." And it was at Antioch that the disciples were first called Christians. But ten years had now elapsed since the death of St. Stephen, and seven years since the end of the persecution in Judæa, Galilee, and Samaria [ACTS ix. 31], and the conversion of Saul the persecutor; and from this time the principal person spoken of in connection with the extension of the Church is the converted persecutor, the holy and zealous St. Paul.

¹ This appears to be the correct reading, Gentile Greeks being meant, and not "Grecians" or Hellenists,

foreign-born Jews. [See note at page 284.]

CHAPTER V.

**The Conversion of St. Paul and his
Early Work among the Gentiles.**

A.D. 36-43.

ACTS IX. 1-31; XI. 26.

ONE of the great turning-points in the early history of the Church had been the dispersion of the Christians at Jerusalem in the persecution which arose after the death of St. Stephen: another was the conversion of him who had been the leader in that persecution, the "young man whose name was Saul," and who by the name of Paul has been known to all the world as the special Apostle of the Gentiles.¹

From materials incidentally scattered through the Acts of the Apostles and St. Paul's own Epistles some few particulars of his early history may be gathered. He was a Jew of unmixed descent, or "a Hebrew of the Hebrews," born of Hebrew parents, and descended from Hebrew ancestors of the tribe of Benjamin [ROM. xi. 1; PHIL. iii. 5], although he was a Roman citizen and the bearer of a Roman as well as a Jewish name. His father was settled at Tarsus, the capital of Cilicia, at the time of the Apostle's birth; and, being able to afford him a costly education, was probably a man of some wealth and of good social position, though, like other strict Jews, he may have caused his son to be taught the handicraft by which at one time he supported himself and others [ACTS xviii. 3]. Of this position of his father there is further evidence in the fact that his Roman citizenship was likely

¹ Saul represents the Hebrew or Jewish name of the Apostle (Heb. *Shaul* or *Saul*), and he is uniformly called by it up to the time when he began his missionary work in the West [ACTS xiii. 9]. After that time he is uniformly called by the name which he bore as a Roman citizen, Paul [Lat. *Paulus*]. The only ex-

ceptions to this rule are in the narrative of his conversion which the Apostle gave to the Jews in the Temple [ACTS xxii. 7, 13], and to Agrippa at Cæsarea [ACTS xxvi. 14]: in which, the words of Christ being said to have been spoken in Hebrew, the Hebrew name is used.

to have been bought "with a great sum" [ACTS xxii. 28]. Of his mother nothing whatever is known, and it is probable that both his parents died while he was still a young man, since they are not in any way referred to as being alive after his conversion. He had a married sister living at Jerusalem, whose son was instrumental in saving the Apostle from a great danger [ACTS xxiii. 16], and he mentions six of his "kinsmen," namely, Andronicus, Junia, Herodion, Lucius, Jason, and Sosipater [ROM. xvi. 7, 11, 21], all of whom have either Roman or Greek names.

The education of St. Paul was that of a Roman gentleman and a Jewish Rabbi, his father being thus providentially guided to prepare his son in a strikingly appropriate manner for his future career, and qualifying him to address with equal effect an audience of well-informed Hebrews or one of polished Athenians. His secular literature he would acquire at Tarsus, which ranked even above Athens and Alexandria as a place for the teaching of philosophy and general learning. But his father, being also a strict Pharisee [ACTS xxiii. 6], desired to educate his son as highly as possible in Hebrew literature and the Law, and therefore sent the young Saul to Jerusalem to finish his education under the great teacher and Pharisee Gamaliel [ACTS v. 34]; by whom he was "taught according to the perfect manner of the law of the fathers" [ACTS xxii. 3], became himself a Pharisee [ACTS xxiii. 6], and was so honestly "zealous toward God" that he could afterwards speak of his religion as a Jew as that of a man who was "touching the righteousness which is in the Law, blameless" [PHIL. iii. 6].

The future Apostle may have sat among the members of the Sanhedrin, though below the age at which he could take part in its decisions, when our Lord Himself was brought before the Council; and he certainly was a member of it three years later, when he acted on its behalf at the stoning of St. Stephen, gave his vote against other Christians who were brought before it, and was the acting member of their body by whom the persecution was superintended in Jerusalem [ACTS ix. 21, 31; xxvi. 10]. It is in the midst of this persecution, and when, even after many months, the blind persecutor is still "breathing out threatenings and slaughter against the dis-

ciples of the Lord" [ACTS ix. 1], that his name is again brought forward—from henceforth to have a most exalted place among the names of saints—in the history of Christ's Church. There were few Christians now left in or near Jerusalem upon whom he could lay his hands; but, "being exceedingly mad against them," as he afterwards said, he "persecuted them even unto strange cities" [ACTS xxvi. 11]. He may have intended to begin with Damascus, and then to have gone on to Antioch and Cyprus, and back to Phenice, whither some of the fugitives had travelled [ACTS xi. 19]: but before he could carry out his plans his whole life was changed, and instead of going thither to persecute he became the bold preacher of Christ in those very places. [ACTS ix. 20, 29; xiii. 1, 4.]

The distance from Jerusalem to Damascus is one hundred and thirty-six miles, and as Saul and his company appear to have been on foot it would occupy them about a week. At the end of this week's travel they were drawing near to Damascus "about midday" [ACTS xxvi. 13], when "suddenly there shined round about him, and them which journeyed with him, a light from Heaven above the brightness of the sun" at its highest, and manifesting the Presence of the glorified Jesus. At this unexpected vision of the heavenly glory Saul and all who were with him [ACTS xxvi. 14] fell to the earth and heard the sound of a Voice, though the articulate words were heard only by him to whom they were addressed, "Saul, Saul, why persecutest thou Me?" At that moment, also, it seems that the glorified Jesus revealed His form to the eyes of the future Apostle; for when it is said that the others lay speechless, but "seeing no man" [ACTS ix. 7], it is implied that the Man Christ Jesus was seen by him to whom the words were spoken. Then came the startled but reverent cry, "Who art Thou, Lord?" the heart of the stricken-down persecutor being already softened at the sight and voice of One Whose form he perhaps indistinctly remembered even though he had seen it only in a state of humiliation. Then came the reply in which the Lord identified Himself with the members of His Mystical Body, "I am Jesus Whom thou persecutest: it is hard for thee to kick against the goad,"—"for thee, so full of zeal for God, and of such ardent desire to do Him service,—it is hard for thee to

kick against the goad¹ which would urge thee and guide thee into the pastures of life."

What had hitherto been the feelings of Saul towards Jesus may be judged from the persistency with which he had persecuted those who believed in Him. But in a moment all was changed, so that, "trembling and astonished," he believed in Jesus, and called Him "Lord," and earnestly desired to obey Him, saying, "Lord, what wilt Thou have me to do?" Other Apostles had been brought very gradually to say, "My Lord and my God," but the glory of the heavenly Light at once revealed to St. Paul the Deity of Jesus and moved him to instantaneous faith and obedience. But that faith and obedience were not to be accepted without being tested, and therefore the Lord did not at once tell the converted Saul what He would have him to do in the future, but only so far as to say, "Arise, and go into the city, and it shall be told thee what thou must do." But as the vision of the Divine Presence seems always to be too much for the weakness of mortal nature [EZEK. ii. 1; DAN. x. 8], so St. Paul had been for the time blinded by "the glory of that light" [ACTS xxii. 11]. When he arose from the ground and opened his eyes all was dark to them, and his companions were obliged to lead him into Damascus by the hand. His strength was also stricken down to such an extent that while he was three days without sight, so for three days he had no power to eat or drink [ACTS ix. 1-9]. But these three days of blindness, fasting, and prostration were days in which the new disciple was in blessed communion with the unseen world. A vision was vouchsafed to him in which his release from this sudden and overpowering depression of mind and body was revealed to him [ACTS ix. 12]. It is probable also that the Lord shewed Himself a second time, revealing to him his mission, and saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of

¹ The ox-goad, or "prick"—not "pricks"—used by Eastern herdsmen is a stick five or six feet long, on the end of which there is fastened a head of pointed iron. Similar

words to those of our Lord are found in a proverbial form in the most ancient of the Greek poets. [Comp. also ECCLES. xii. 11.]

Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" [ACTS xxvi. 16-18]. The sight of the Apostle was then restored by the miraculous ministration of Ananias, who had received a special command from Jesus in a vision, and to whom also a similar revelation of the Apostle's mission was given in the words, "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's sake."

The end of this wonderful conversion was the baptism of the convert. So that even the supernatural circumstances which attended it did not supersede the necessity for baptism. The learned Jew, who had seen the risen and ascended Jesus, and to whom Jesus had spoken, had yet to become as a little child that he might enter into the Kingdom of Heaven. "Why tarriest thou?" said Ananias, "arise, and be baptized, and wash away thy sins, calling on the Name of the Lord" [ACTS xxii. 16]. And when Ananias had put his hands upon him as the outward sign of the miracle to be wrought [*comp.* MARK xvi. 17, 18], "immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened" [ACTS ix. 10-19].

ST. PAUL WAS MADE AN APOSTLE at this time by the direct act and appointment of our Lord. Thus he spoke of himself in after days as "Paul, an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead" [GAL. i. 1]: for he was not chosen by lot, as St. Matthias had been [ACTS i. 15-26], or ordained by the other Apostles, but received his authority immediately from Christ. Hence he went forth to his apostolic work at once "among the heathen" without any conference with others, not even "going up to Jerusalem to them which were Apostles before" him [GAL. i. 15-17]; nor had he ever much intercourse with those Apostles at any time of his ministry, unless it were with St. Peter during the imprisonment which ended in the martyrdom of both.

In the same manner the Apostle *received his knowledge of the Gospel direct from our Lord*, and so was able to write to the Galatians, "I certify you, brethren, that the

Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" [GAL. i. 11, 12]. So he declares himself to have "received of the Lord" the doctrine which he delivered to the Corinthians respecting the Holy Eucharist [1 COR. xi. 23] and the Resurrection [1 COR. xv. 3]: this direct revelation being exactly in accordance with the words used by our Lord when He had spoken to him at the time of his conversion [ACTS xxvi. 16]. This special appointment and revelation enabled St. Paul to assert the full authority of the apostolic office by saying, "For I suppose I was not a whit behind the very chiefest Apostles" [2 COR. xi. 5]; "In nothing am I behind the very chiefest Apostles" [2 COR. xii. 11].

THE EARLIEST MINISTRATIONS OF ST. PAUL were in Damascus and the Syrian desert, where he remained for about three years [A.D. 36-39] after his conversion. For a short time he stayed in Damascus, "and straightway he preached Christ in the synagogues," the very places where he had intended to go as a persecutor of Christ, "that He is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in spiritual and evangelistic "strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" [ACTS ix. 19-22]. How long these ministrations continued is not recorded, but perhaps only for a few weeks. After that the Apostle "went into Arabia," a term used for the Syrian desert in the north as well as for that more familiar to us by the name in the south. In this northern Arabia there were several cities of importance, especially Tadmor or Palmyra, which had been originally built by Solomon [2 CHRON. viii. 4], and was, in the time of St. Paul, as large a city as Damascus. It lay about the same distance north-west of Damascus that Jerusalem lay to the south of that city, and being in the direct track of the travellers between Syria and Mesopotamia, would be a favourable centre from which the Apostle "might preach Jesus among the heathen" [GAL. i. 15-17].

From Arabia the Apostle returned to Damascus about the end of the third year from his conversion [GAL. i. 17, 18]; and the powerful influence which he was exerting on

behalf of Christianity being now well known to the Jews, they "took counsel to kill him." But some disciples who lived in a house which, like that of Rahab, "was upon the town wall" [JOSH. ii. 15], let the Apostle down to the outside of the wall by placing his feet in a basket of plaited rope which was attached to a cord held by his friends at a window looking out on to the open country. Thus he escaped by night from Damascus and made his way to Jerusalem. [ACTS ix. 23-26; 2 COR. xi. 32, 33.]¹

At Jerusalem the Apostle stayed only fifteen days on this occasion. He at once "assayed to join himself to the disciples" as a member of the Church at the Breaking of the Bread, in the Prayers and in Christian fellowship, but at first none could believe that the great persecutor had turned Christian. His friend Barnabas, however, brought him to the Apostles St. Peter and St. James the Less [GAL. i. 18, 19], who alone seem to have been at Jerusalem at the time, and was formally received by them as one of the body of Apostles, being "with them coming in and going out at Jerusalem." He began at once to carry on his apostolic work by speaking "boldly in the Name of the Lord Jesus," and expounding and defending the Christian Faith in the synagogues of the Hellenists, "the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia," where St. Stephen had done so before him [ACTS vi. 9]. "But they went about to slay him," and when this became known to "the brethren" they carried him down to Cæsarea on his way to his own city, Tarsus [ACTS ix. 26-30]. But the Apostle received a Divine command also to quit Jerusalem, that not being appointed as the sphere of his ministrations. "While I prayed in the Temple," he says, "I was in a trance; and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me." The Apostle pleaded that he

¹ DAMASCUS, the most ancient of all cities that are still inhabited [GEN. xv. 2], was laid in ruins by Nebuchadnezzar [JER. xlix. 23-27], but was rebuilt during the rule of the Persian Empire, and after the death of Alexander the Great it became part of the Greek kingdom of Syria. In New Testament times it was nominally under the Romans, but evidently enjoyed the privileges of a free city, with some territory around it. About

the time of St. Paul's conversion a war was going on between the king of Arabia and Vitellius, the Roman prefect of Syria [JOSEPH. *Antiq.* xviii. 5, 1, 3]; Damascus having been previously secured and garrisoned by King Aretas during a previous war with his son-in-law, Herod Antipas. Thus there was a governor or "ethnarch" holding the city under "Aretas the king" at the time of St. Paul's escape. [2 COR. xi. 32.]

had persecuted the Church in Jerusalem, and had been present officially at the martyrdom of St. Stephen, as if he were asking that he might, as far as he could, undo his evil work and follow in the martyr's footsteps : but the Lord's reply shewed him that a great and lifelong work was put into his hands, "Depart : for I will send thee far hence unto the Gentiles" [ACTS xxii. 18-21].

But although the brethren "brought" St. Paul "down to Cæsarea, and sent him forth to Tarsus," he did not go from Cæsarea to Cilicia by sea, as the words by themselves might seem to imply. He himself records elsewhere that after ministering in Damascus and Jerusalem he went "throughout all the coasts of Judæa" [ACTS xxvi. 23], and "into the regions of Syria" [GAL. i. 21], before he went "to the Gentiles" and to "Cilicia." It is thus evident that the Apostle went by the coast-line of Palestine to Antioch, and thence to Tarsus. [*Comp.* ACTS xv. 30, 41.] For several years after his departure nothing is heard of St. Paul, but during those unchronicled years he was doubtless engaged on the work to which the Lord had appointed him, bearing witness to the Name of Christ in his own country, "the regions of Cilicia" [GAL. i. 21], and in his native city Tarsus. There, when he was to be set apart for the work of evangelizing the more Western world, he was sought out by his friend Barnabas and carried to Antioch [ACTS xi. 25, 26].

BOOK II
THE EXTENSION OF THE CHURCH
AMONG GENTILE NATIONS

A.D. 44-100



CHAPTER I.

The Dispersion of the Apostles from Jerusalem.

A.D. 44.

ACTS XII.

IT has already been mentioned [page 274] that the Twelve Apostles are supposed to have remained in Jerusalem and the Holy Land, by direction of our Lord, for twelve or fourteen years after the Ascension: and that they began to disperse thence into other countries about the time when Herod Agrippa I.¹ gave the weight of his authority to the persecution with which the Church of Christ was uniformly followed up by the Jews. "Herod the king" was probably moved to do this in the first instance by his strict Jewish principles, but all which is recorded on the subject is that he persecuted "certain of the Church," that he beheaded St. James the Great, and that he imprisoned St. Peter with the intention of putting him also to death. "Now about that time Herod the king stretched forth his hands to vex certain of the

¹ HEROD AGRIPPA I. reigned from A.D. 37 to A.D. 44, but is not elsewhere mentioned in the New Testament. He was a grandson of Herod the Great and Mariamne, and was thus the direct representative of the Maccabees and the Hasmonean kings of Judæa. [See *Comp. to O. T.* p. 415.] The Emperor Caius Caligula made him first, king of the north of the Holy Land, two years later [A.D. 39] the tetrarchy of Herod Antipas was added, and two years later still he

was appointed king of the whole of the ancient Jewish kingdom of David on both sides of Jordan. The Jewish nation revived in a wonderful manner during his reign, but immediately after his death, his son Agrippa being a youth of seventeen only, the Roman emperor took possession of Herod's dominions, and the Jews were never afterwards governed by a king of their own. Josephus gives a long account of Herod Agrippa I. [JOSEPH. *Antiq.* xviii. 5, 4, 6-8; xix. 4.]

Church. And he killed James the brother of John with the sword.¹ And because he saw it pleased the Jews, he proceeded further to take Peter also . . . intending after Easter to bring him forth to the people;" the Apostle being miraculously delivered from his imprisonment by the ministration of an angel, and Herod being shortly afterwards smitten to death by an angel for accepting Divine honour from his slavish subjects. [ACTS xii. 1-23.]

This persecution by "Herod the king," and the consequent martyrdom of St. James, may be regarded as marking a great epoch in the history of the Church: the promise of its extension throughout the world beginning then to be fulfilled. St. Peter was now driven from the Holy Land; the other Apostles had already dispersed themselves;² and the preparations which had been made for a general Gentile conversion by the conversions at Cæsarea [ACTS x. 1—xi. 18], and the organization of a Gentile Church at Antioch [ACTS xi. 19-26], were now about to be followed up. The time had thus arrived when our Lord's words to the Apostles were about to be fulfilled, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" [ACTS i. 8]. Before long "their sound went into all the earth, and their words unto the ends of the world" [ROM. x. 18], although little is known respecting the details of their ministrations.

What particulars are recorded in the New Testament or in Ecclesiastical History, except such as are given in the course of the preceding or following chapters, will be now found under their respective names.

ST. PETER.

St. Peter, whose name occurs so often in the Gospels, and who has hitherto occupied the most conspicuous place in St. Luke's narrative of the Acts of the Apostles, passes almost out of sight from this time. All that St. Luke says respecting the Apostle after his miraculous escape from prison at Jerusalem is that he "departed and went into another place" [ACTS xii. 17], and his name does not occur again in the Acts for more than six years, at the

¹ See p. 308.

² This appears from the fact that when SS. Paul and Barnabas brought to Jerusalem the funds for the relief of the Jewish Christians there dur-

ing the famine, they delivered the money to "the elders," there being no Apostle in the city to whom they could hand it over. St. James was dead, St. Peter was in prison.

end of which time he was present at the Apostolic Council which was held respecting the Gentiles [ACTS xv. 6-11]. It was probably during this interval [A.D. 44-50] that St. Peter first visited Rome; where, Eusebius records on the authority of much older writers, the Apostle "bore the precious merchandize of the revealed light from the East to those in the West, announcing the light itself, and proclaiming the Kingdom of God." At Rome he is said by Papias to have delivered over and over again, at the request of his hearers, the Gospel which St. Mark afterwards put into writing; and there also he became acquainted with Philo Judæus while the latter was at the court of Claudius on his second embassy from the Jews at Alexandria [EUSEB. *Eccl. Hist.* ii. 14, 15, 17]. Irenæus speaks twice of St. Peter and St. Paul "preaching in Rome and laying the foundations of the Church" there [IREN. *Heres.* iii. 1, 3]; and only about forty years after the Apostle's death, Ignatius, writing to the Romans, refers to the "commandments" which they had received from both St. Peter and St. Paul [IGNAT. *Ep. to Rom.* iv.]. These writers do not indicate the date to which they refer; but as the Jews and Christians were expelled from Rome by Claudius in A.D. 52, the Apostle's visit would probably be before that time; the Church of Rome being so disorganized from the time of that expulsion as to lay upon St. Paul the necessity of refounding it at the time of his first imprisonment.

Having returned to Jerusalem, probably from Rome, at the time of the Apostolic Council [A.D. 50], St. Peter shortly afterward went to Antioch, and St. Paul speaks of his coming as if it was the beginning of a long stay there [GAL. ii. 11]. Eusebius says that he was the founder of the Church at Antioch [EUSEB. *Chron.* A.D. 43], St. Jerome, in his Commentary on the Epistle to the Galatians, speaks of him as the first Bishop of Antioch, and St. Chrysostom hands down the tradition that the Apostle remained at Antioch six or seven years; but it was most likely during these years that he also evangelized Mesopotamia and the countries between the Mediterranean and the Black Sea, his missionary work radiating thence from the capital of Syria.

For further traditions respecting St. Peter's closing years, see Chapter VI. He is commemorated on June 29th.

ST. JAMES THE GREAT.

This Apostle was one of the sons of Zebedee and Salome, and brother of St. John the Evangelist. He was probably called "the Great" because he was the elder of two Apostles of the same name, the other being the son of Alphæus: and, like St. James the Less, he is said to have been a Nazarite [NUMB. vi. 13]. His name is often mentioned in the Gospels, and our Lord surnamed him and his brother St. John "Boanerges," or "sons of thunder" [MARK iii. 17], but he is not ever mentioned except as a son of Zebedee, or as one of the three who accompanied our Lord on special occasions; nor is anything recorded of him from the time of our Lord's Ascension until that of his own martyrdom, which occurred as narrated in a very few words by St. Luke. A tradition comes down through Clement of Alexandria that his accuser, seeing how he bore his testimony to the faith, was moved to confess himself a Christian, and was then sent forth to suffer with the Apostle. On their way the man entreated St. James to forgive him, upon which the Apostle considered a little, and then replied, "Peace be unto thee," and kissed him, upon which both were beheaded together [EUSEB. *Eccles. Hist.* ii. 9]; the one drinking of his Master's Cup as had been predicted by Him, and the other also being baptized with that Master's Baptism, the Baptism of blood [MATT. xx. 23].

St. James the Great is commemorated on July 25th.

ST. JOHN.

The Apostle, Evangelist, and Prophet, St. John was one of the sons of Zebedee, and a brother of St. James the Great. He had been a disciple of John the Baptist, and after his call to become a disciple and Apostle of our Lord became one of the three, "Peter, James, and John," who were chosen by Him as His special attendants, these three being afterwards appointed to do special work in their Master's service. Of the two sons of Zebedee, St. James was the first Apostle martyred, St. John the last to die. The first miracle of the Church was wrought by St. Peter and St. John [ACTS iii. 1-11]: they too were the first sufferers after the Ascension [ACTS iv. 1-21]; were the first Apostles who carried the Gospel beyond Judæa

[ACTS viii. 14]; and two of them were of the three who were said by St. Paul to be the "pillars" of the Church in its earlier days, who gave to him and Barnabas the right hand of fellowship [GAL. iii. 9].

The Evangelist had, however, been brought into a closer relation with Jesus than either St. Peter or St. James. Writing sixty years after the Ascension of our Lord from earth, the aged Apostle regards himself as a person of the past, and, instead of using his name, designates himself as "the disciple whom Jesus loved" [JOHN xiii. 23; xix. 26; xx. 2; xxi. 7, 20]. It was in consequence of this love, and as the surest evidence of it, that our Lord commended His holy Mother to the care of the beloved disciple in some of His last words from the Cross, "Woman, behold thy son," "Behold thy mother." From that hour, the Evangelist adds, "that disciple took her unto his own," to his own home, wherever it might be, that she might be to him as his own mother [JOHN xix. 27]. Some have thought that the home of St. John was Jerusalem, and that his house being in the neighbourhood of the high priest's it was thus that they were acquainted [JOHN xviii. 15]; but it would be more natural to suppose that it was at Capernaum [MATT. iv. 13, 21; LUKE iv. 38, note], or Bethsaida [JOHN i. 44], on the shores of that "sea of Tiberias," where he returned to his fishing after the Resurrection [JOHN xxi. 1]. But if so, there can be little doubt that he removed thence and settled permanently at Jerusalem, since the Apostles were commanded to remain there between the Ascension and Pentecost [ACTS i. 4], and since it was from Jerusalem, and not from Galilee, that the Church was to radiate. Hence St. John is found at Jerusalem after the martyrdom of St. Stephen [A.D. 32] with the rest of the Apostles [ACTS viii. 14].

St. John doubtless left Jerusalem with the Mother of our Lord at the time when all the Apostles dispersed from the Holy City, but it is improbable that he would undertake any missionary work in heathen lands while she was still alive. They may have removed at once to Ephesus, where the aged Mother of Jesus is said to have died, and where St. John certainly spent all the later years of his long life. But except on the occasion of the Apostolic Council [A.D. 50] when St. John was present [ACTS xv. 2, 22; GAL. ii. 9], having probably visited Jerusalem for the purpose of attending it, nothing is recorded respecting



this Apostle between the time of St. Stephen's death and the time when he was in exile in the isle of Patmos, a period of about thirty-six years. Of the last thirty years of his life some account will be found in the sixth chapter.

St. John is commemorated on December 27th.

ST. ANDREW.

This Apostle was a younger brother of St. Peter, and has been designated "Protopletos," or the "First-called," as St. Stephen is named the "Protomartyr" in memory of the fact that he is named as one of the two who first responded to St. John the Baptist's words, "Behold the Lamb of God!" and became followers of Him to Whom the Forerunner pointed [JOHN i. 40-42]. Little is recorded in the Gospels respecting St. Andrew individually, and nothing whatever in the Acts of the Apostles; but from that little it appears as if he held some office which brought him into closer communication with our Lord than most of the other disciples. On one occasion he is found telling Him how many loaves there were with which to feed the five thousand, and receiving His directions to make the men sit down [JOHN vi. 9, 10]; on another receiving from Philip the request of the Greeks that they might see Jesus, and going with Philip to lay the request before their Master [JOHN xii. 22]; and on a third joining with his brother and the sons of Zebedee in enquiring of our Lord privately what should be the sign of His Coming and the end of the world [MATT. xxiv. 3; MARK xiii. 3]. Beyond this the New Testament is silent about this Apostle, except when his name is associated with that of St. Peter.

Ecclesiastical history records that, after the dispersion of the Apostles, St. Andrew was engaged in evangelizing the Scythian tribes on the borders of the Black Sea [ORIGEN in EUSEB. *Eccl. Hist.* iii. 1], and the same district is assigned to his missionary labours in the "Acts of Andrew and Matthew." He has always been regarded as the founder of the Russian Church, and Trebizond, Nicomedia, Nicæa, Sebastopol, and Sinope, are specially associated with his name. At the latter town he is said to have ministered for a considerable time in company with St. Peter, and chairs of white marble were long preserved in the cathedral as those in which they

had sat when surrounded by the presbyters in the apse of the church. In his later days he returned to Europe, where he is said to have established Christianity in Byzantium, the future Constantinople, and to have consecrated Stachys, the friend of St. Paul [ROM. xvi. 9], as its first bishop. The "Acts of St. Andrew," which were extant at a very early date, say that he travelled over Thrace, Macedonia, Thessaly, and Achaia, and that he suffered martyrdom at Patræ or Patras, near the mouth of the Gulf of Corinth. In that city he was called before the Roman governor and required to give up his missionary labours, but refusing to obey man rather than God, he was imprisoned, and, still continuing faithful, sent to execution. The manner in which he was put to death was very cruel; for having been scourged seven separate times, he was bound to a cross with cords and there left to die. Tradition has given the form of "St. Andrew's Cross" as that of the "cross decussate" , which also forms part of the monogram of Christ so familiar to the early Christians  and adopted on the "Labarum" or Christian banner of Constantine. St. Andrew being especially venerated in Scotland, his cross was also used, as it is in Russia, as the national ensign, and thus it appears on the national flag of Great Britain.

"Hail, precious cross," the aged Apostle is said to have exclaimed as he came in sight of it, "Hail, cross, that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into thy arms. O good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home. The day and year of his death are said to have

been November 30th, A.D. 70, and on that day of the year he is commemorated.

ST. PHILIP.

Of St. Philip's origin and early associations nothing is known, but the fact that he was "of Bethsaida, the city of Andrew and Peter" [JOHN i. 44], suggests that he followed the same occupation as they did, that of a fisherman. On the return of our Lord to Galilee, after His Temptation, He sought out Philip and spoke to him the blessed words of command, "Follow Me:" the first act of the newly-called disciple being, as in the case of Andrew, to go in search of one who was dear to him and give him the good tidings, "We have found" the Messiah. Like St. Andrew also, Philip was brought into prominence in connection with the miracle of feeding the five thousand, our Lord assaying his faith by asking him, "Whence shall we buy bread that these may eat?" [JOHN vi. 5.] He was also associated with St. Andrew when the Greeks came desiring to see Jesus, for they made their request in the first instance to Philip, who communicated it to Andrew, and then went with the latter Apostle to present it before Jesus [JOHN xii. 21, 22]. With his words, "Lord, shew us the Father, and it sufficeth us," and the loving rebuke of his Master, "Have I been so long time with you, and yet hast thou not known Me, Philip?" [JOHN xiv. 8, 9,] the scriptural notices of the Apostle end.

Writers of very early date who are quoted by Eusebius state that, after the dispersion of the Apostles, St. Philip lived at Hierapolis in Phrygia [POLYCRATES, PAPIAS, and PROCULUS, *in* EUSEB. *Eccl. Hist.* iii. 31, 39, v. 24]. Clement of Alexandria says that he was married and had sons and daughters. Other writers connect his name, like that of St. Andrew, with the early Church of Russia and with the evangelization of Northern Asia; and he is said to have suffered martyrdom at Hierapolis by being stoned while he was bound to a cross. There has been much confusion, however, among ecclesiastical writers, between Philip the Apostle and Philip the Deacon and Evangelist. [ACTS vi. 5; viii.; xxi. 8.]

St. Philip is commemorated with St. James the Less on May 1st.

ST. THOMAS.

For what little is known respecting St. Thomas, *see* pages 250, 251. He is commemorated on December 21st.

ST. BARTHOLOMEW.

For what little is known respecting St. Bartholomew, *see* pages 54, 55. He is commemorated on August 24th.

ST. MATTHEW.

The original name of this Evangelist and Apostle was Levi [MARK ii. 14; LUKE v. 27], his occupation being that of a publican, or collector of the public revenue of the Roman conquerors of Judæa [MATT. x. 3; LUKE v. 27]; and he probably took the name of Matthew, "the gift of God," on becoming a follower of Christ. In one place [MARK ii. 14] he is called the son of Alphæus, which is the Greek form of the Hebrew name Chalphai, and is in another case rendered Clopas [JOHN xix. 25], and this has led to the belief that he was a brother of James and Joses, and perhaps (from being coupled with him in the lists of the Apostles) a twin brother of Thomas: in which case he would have been among the "brethren" or cousins of our Lord. The occupation of St. Matthew was one which was very odious to the Jews, as being constantly associated in their mind not only with the idea of subjugation, but also of extortion and fraud [MATT. ix. 10]; and it is not unreasonable to suppose that Matthew had followed the usual course of the publicans. But the voice of the Lord came upon his ears with Divine power; and as the sons of Zebedee had left their ships, their nets, and their business, to obey the call of Christ, so did Matthew give up his profitable office to do the bidding of Him Who said, "Follow Me." Of his subsequent personal history the New Testament says nothing. The traditions of the third century add that he lived an ascetic life, never partaking of animal food, that he ministered for twelve or fifteen years among the Jews, and that after the dispersion of the Apostles he went among the Gentiles, some making Ethiopia, others Persia, Parthia, and Media, the scene of his labours [EUSEB. *Eccl. Hist.* iii. 24]. In one of these countries he is also said to have died by martyrdom.

[SOCRAT. *Eccl. Hist.* i. 19]. He is commemorated on September 21st.

ST. JAMES THE LESS.

This Apostle was probably called "the Less" because he was the younger of two of the same name, the other being the son of Zebedee. The Aramaic name of his father was Colpa, which was Grecized as "Clopas" [JOHN xix. 25], and Latinized as "Alphæus" [MATT. x. 3], and Alphæus is thought to have been a brother of Joseph, the husband of the Blessed Virgin, after whom his other son was named "Josès" or Joseph. The mother of James and Josès was named Mary, and she is supposed to have been a sister of the Blessed Virgin, it being by no means uncommon among the Jews for two children of the same family to receive the same name. This relationship of the parents brought James the Less into near relationship to our Lord, and as the Jews had no name for "cousin" he was called "the brother of our Lord." [MATT. xiii. 55, GAL. i. 19.]

St. James the Less appears in the Acts of the Apostles as the presiding Apostle when the questions respecting Gentile Christians were under consideration [ACTS xv. 13, 19], and remained at Jerusalem to rule the Church of Judæa—or, as is usually said, as the first Bishop of Jerusalem—after the dispersion of the Apostles [ACTS xii. 17; xxi. 18; CLEM. ALEX. *in* EUSEB. *Eccl. Hist.* ii. 1]. He lived down to the beginning of the last troubles at Jerusalem, and was so well known to the Jews that he is mentioned both by Josephus and in the Talmud. When St. Paul had thwarted the Sanhedrin by appealing to Cæsar, the members of that body turned their enmity against St. James, who had hitherto been so much respected by the Jews that he had won from them the title of "the Just," and, being a Nazarite [NUMB. vi. 13], had been regarded with great favour by the priests. The rulers of the Jews were unable to accomplish their purpose during the lifetime of Festus, but upon his death, and before the arrival of Albinus, his successor [A.D. 62], the high priest Ananus had the Apostle brought before him, and required him to renounce Christ before the assembled people. They placed him upon the wing of the Temple, the place where Satan had tempted his Master [see page 45], that he might from thence speak to the multitude

gathered in the great Temple Court and be seen by them all. But instead of yielding to their temptation the Apostle cried, "Why do ye ask me concerning Jesus the Son of Man? He is now sitting in the heavens, on the right hand of great Power, and is about to come in the clouds of heaven." By this confession of his Master his persecutors were so exasperated that they cast the Apostle down from the roof of the cloister into the valley beneath, and began also to stone him as he lay there bruised and half dead. At last a fuller who was beating out clothes came up to the wall and ended the martyr's sufferings with the club which he had been using [JOSEPH. *Antiq.* xx. 9; HEGESIPPUS in EUSEB. *Eccl. Hist.* ii. 23]. The writer adds that St. James was buried upon the spot where he died, and that a tomb was erected over his grave; the spot being evidently near that where other ancient tombs exist, in the valley beneath the Temple Mount.

St. James the Less was the writer of one Epistle, in which he calls himself "a servant of God and of the Lord Jesus Christ," and addresses "the twelve tribes which are scattered abroad" [JAMES i. 1]. He is commemorated with St. Philip on May 1st.

ST. SIMON THE CANAANITE.

Nothing is known of this Apostle from the New Testament except his name. St. Matthew and St. Mark call him "Simon the Canaanite" [MATT. x. 4; MARK iii. 18], St. Luke calls him "Simon Zelotes" [LUKE vi. 15; ACTS i. 13]: the first being the Aramaic [*Kanean*], and the other the Greek form of the same designation, "the Zealot." In what sense he was so called is not apparent; but as there was a fanatic party called "the Zealots" in the last days of Jerusalem, perhaps the name may have been in use at an earlier date as that of strict Pharisees. The traditions respecting the apostolic labours of Simon Zelotes are of little authority. The "Acts of Simon and Jude" say that he went to Babylon on the dispersion of the Apostles, and thence travelled through twelve provinces of the Persian empire with St. Jude, being eventually sawn asunder by order of a king named Nerseh at a city named Suanis or Suanir. This account is also found in the history of Moses of Chorene [ii. 20, 16-21]. The Georgian Church claims St. Simon as its founder, and fixes his martyrdom

at Colchis. He is commemorated with St. Jude on October 28th.

ST. JUDE.

This Apostle is called Judas by St. Luke and St. John [LUKE vi. 16; ACTS i. 13; JOHN xiv. 22], and "Lebbæus, whose surname was Thaddæus," by St. Matthew [MATT. xi. 3], and Thaddæus by St. Mark [MARK iii. 18]. St. Luke speaks of him as "the brother of James," a designation which he himself also uses in the introduction to his Epistle [JUDE 1; *comp.* MATT. xiii. 55]. Nothing authentic is known of the life and ministrations of St. Jude beyond the one notice of him which is found in St. John's Gospel [JOHN xiv. 22]. There is indeed a long account in Eusebius of a mission to Edessa which is frequently assigned to the Apostle, but Eusebius distinctly calls the Thaddæus to whom this is attributed "one of the seventy," and the narrative is not regarded as authentic [EUSEB. *Eccl. Hist.* i. 13]. The same historian also gives a statement of Hegesippus, a much earlier writer, that three of the grandsons of St. Jude were brought before the Emperor Domitian [A.D. 81—96] as belonging to the family of David, but that he dismissed them as persons beneath his notice [HEGESIPPUS in EUSEB. *Eccl. Hist.* iii. 20]. St. Jude is said to have suffered martyrdom in an idol temple in the same city in which St. Simon Zelotes is said to have been sawn asunder [ABDIAS, *Hist. Apost.* vii.].

St. Jude is commemorated with St. Simon the Canaanite on October 28th.

ST. MATTHIAS.

For all that is known respecting St. Matthias, *see* page 268. He is commemorated on February 24th.

ST. PAUL.

His life is given in detail in the preceding and the following chapters. He is commemorated by the Festival of his Conversion on January 25th.

ST. BARNABAS.

This is the only servant of Christ except the Twelve, St. Matthias, and St. Paul, to whom the title of Apostle is

given in the New Testament, and it is observable that he is so called in the only passage where that title is given to St. Paul by others than himself, "the Apostles Barnabas and Paul" [ACTS xiv. 4, 14]. The same designation is prefixed to, or associated with, his name in the writings of Clement of Alexandria [CLEM. ALEX. *Misc.* ii. 6, 7, 20; v. 10], in the ancient Martyrologies both of the Eastern and Western Churches, in the former of which he is coupled with St. Bartholomew as St. Philip is with St. James, and in the Collect which is used upon his festival.

St. Barnabas was a Jew of the tribe of Levi, a man of landed property in the island of Cyprus, and originally bearing the Hebrew name of Joseph or Joses [ACTS iv. 36]. It was a tradition of early times that he was one of the seventy disciples, and in the *Clementine Recognitions*, a work of the third century, he is said to have gone to Rome and proclaimed Christ to the citizens even during the time of our Lord's own ministrations [*Clem. Recogn.* i. 7]. He is first mentioned in the New Testament soon after the Ascension, when he gave to the Apostles the sum produced by the sale of his estate, and when he received from them the name of Barnabas [ACTS iv. 36, 37]. Six years later he appears again at Jerusalem as the friend of St. Paul, with whom he had probably been associated in early life [ACTS ix. 27]. Some years after this he was sent on a mission to Antioch by the Apostles, and apparently in an apostolic capacity; and after ministering some time in that great city he went to Tarsus, that he might bring St. Paul to Antioch to take part with him in the work of evangelization which was going on in Syria [ACTS xi. 22-26]. From this time the two friends were closely associated for some years; going together to Jerusalem to carry thither the contributions which the Syrian Christians had offered for the assistance of the Christians of Judæa during the famine [ACTS xi. 29, 30], receiving together the Divine mission for ministering in the western parts of the Roman empire [ACTS xiii. 2], being together during the whole of St. Paul's first missionary journey [ACTS xiii—xiv.], and appearing together before the Council of Jerusalem to give an account of their work among the Gentiles [ACTS xv. 2, 12, 22]. In A.D. 51, after about twelve years of this constant association, the two Apostles separated on account of a difference of opinion

which arose between them respecting the companionship of John Mark, a nephew of St. Barnabas [COL. iv. 10], on a proposed visitation of the churches which they had founded on their previous missionary journey. St. Barnabas then began a southern circuit of those churches, attended by Mark, while St. Paul, attended by Silas, took the countries north and west of Syria [ACTS xv. 36]. This is the last that is recorded of St. Barnabas in the New Testament.

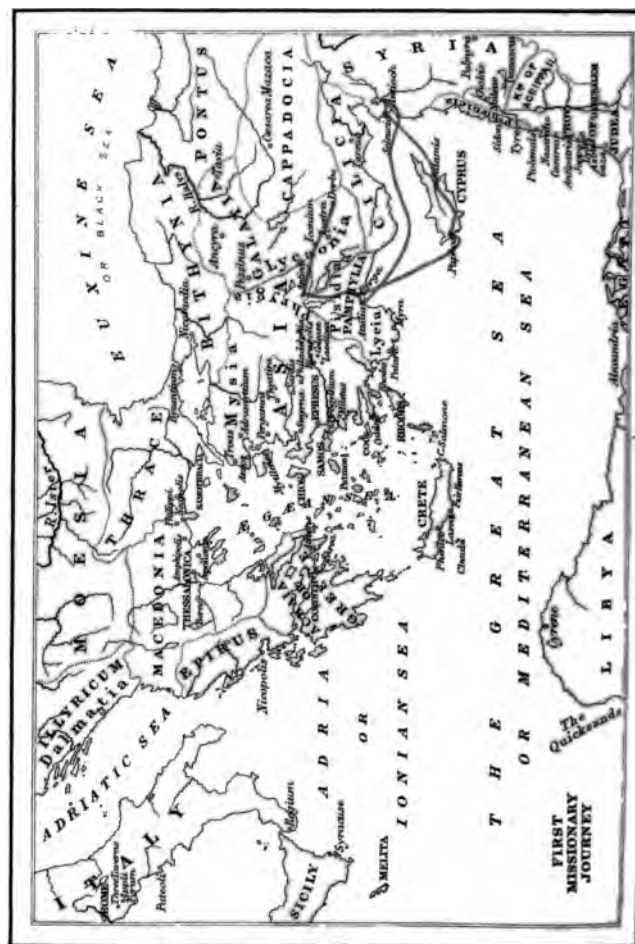
In an early Christian work entitled "The Acts of Barnabas," and which professes to have been written by St. Mark, it is stated that when St. Paul refused to allow Mark to accompany him, and bade St. Barnabas go another road, the latter replied, "The grace of God does not desert him who has once served the Gospel and journeyed with us. If, therefore, this be pleasing to thee, Father Paul, I take him and go. And Paul said, Go thou in the grace of Christ, and we in the power of the Spirit;" and that the two Apostles joined in prayer before they parted, St. Barnabas declaring his conviction that he should see his brother in Christ no more, for that death awaited him in Cyprus. The Acts further state that shortly after the arrival of Barnabas and Mark in that island a riot arose at Salamis, in which the Jews seized the Apostle, dragged him by a rope round his neck from the synagogue to the racecourse, where "they burned him with fire, so that even his bones became dust."

St. Barnabas is commemorated on June 11th.

The nature of the missionary work which was done by the Apostles among the Gentiles, that is, the non-Jewish or heathen nations, into whose countries they were dispersed, is illustrated by the full account which is given of St. Paul's labours. It is expressed by the general phrase "preaching the Gospel" among the heathen: but this expression can only be rightly understood by taking it in a comprehensive sense; that is, as including all the work which was necessary for the establishment of the Christian Church. This work consisted of two principal divisions: *First*, the Conversion of the Heathen to belief in Christ; and *secondly*, the Organization of Churches among the converted Heathen.

[I.] THE CONVERSION OF THE HEATHEN was effected by proclaiming the glad tidings of the Saviour's Life, Death, Resurrection, and Ascension, and of the purpose





of salvation for which these were accomplished. For doing this effectively the Apostles were endowed with the *Gift of Tongues*, by means of which they were enabled to speak to all people whom they visited in their own language ; and with the *Gift of Miracles*, by means of which they convinced the hearers of this glad tidings that they were the messengers of God, Who alone would give them such power. Great multitudes, and probably whole nations, were thus converted to Christianity with a rapidity that could be accomplished by no other means.

[II.] THE ORGANIZATION OF CHURCHES was effected by the baptism of the converts of whom the Churches were to consist, and the Ordination of a settled Ministry by whom the Ministerial work of the Apostles should be continued after their departure.

When the Apostles had ended their own personal work they had thus accomplished that for which our Lord had ordained them, and there was hardly a region of the known earth the people of which had not been told that a Saviour had come into the world, and in which the Apostles had not planted those means of grace by which salvation itself might be received through that Saviour. All the work of the Church in later ages has been simply to build on this Apostolic foundation, adding stone by stone to the Living Temple of Christ's Mystical Body.

CHAPTER II.

St. Paul's First Missionary Journey, and his Work in Asia Minor.

A.D. 48—49.

ACTS XIII—XIV.

IT was not until four or five years after the departure of the original Apostles from the Holy Land to Gentile countries that he who was afterwards called the "Apostle of the Gentiles" was commissioned to undertake those missionary travels which eventually carried him to the extreme western part of the Roman Empire. For three years

after his conversion [A.D. 36-39] St. Paul ministered in Damascus and the Syrian desert or "Arabia;" for about five years more [A.D. 39-44] he laboured in Cilicia; and for about four years after that he continued his ministrations in Syria in conjunction with St. Barnabas, Antioch being the chief of the Churches which they organized there.¹

It was at the end of this period, when twelve years had passed since St. Paul's conversion, that a Divine message was conveyed to his mind and the minds of other ministers² of the Church of Antioch by inspiration as they were engaged in offering the Holy Eucharist,³ "Separate Me Barnabas and Saul for the work whereunto I have called them." This work was, as the event shews, that of converting the Gentiles in the western parts of the Roman Empire and establishing Churches among them. St. Paul and St. Barnabas, therefore, the first of whom, at least, had already been made an Apostle by Christ Himself, were now "separated" by prayer, fasting, and imposition of hands, the devotional discipline preparing all for the solemn work of giving and receiving the "mission" authorizing the two Apostles to exercise the gifts of their Apostleship in a particular sphere of labour.

§ *The Ministrations of SS. Paul and Barnabas in Cyprus.*

Being thus authorized or "sent forth by the Holy Ghost," they went down from Antioch to Seleucia, which was the seaport of the Syrian capital, ships of burden not being able to go up the Orontes so high as the city

¹ ANTIOCH in Syria was built as the capital of his kingdom by Seleucus Nicator, the first Greek king of Syria [B.C. 312-280]. He founded it upon the left bank of the river Orontes, about twenty miles from the sea, and a small town, with the modern name of Antakieh, still stands on the site of the ancient city. In the time of the Apostles Antioch was the capital of the Roman province of Syria, and was a city of great magnificence, as large as Paris. There was a colony of Jews there from the beginning, who had great privileges allowed to them by the Greek sovereigns of Syria, which were continued by the Romans [JOSEPH. *Antiq.* xii. 3, 1].

² The ministers called "prophets" were those who had the Gift of Inspiration, which was bestowed upon them chiefly for the interpretation of the Old Testament Scriptures.

³ The word used is literally "while they liturgized" [Gr. *leitourgous-tes*]. As the angel spoke to the ears of the priest Zacharias while he was offering incense in the Temple, so the Holy Ghost spoke to the minds of these "prophets and teachers" while they were offering the "incense" and "pure offering" of the New Dispensation [MAL. i. 11], the Holy Eucharist. "Divine Liturgy" or "Holy Liturgy" was a name often used for the Eucharist in the early Church.

itself, and there took ship for Cyprus,¹ the native country of St. Barnabas, who was a man of landed estate there [ACTS v. 36, 37]. Here they landed at Salamis, which was within a day's sail of Seleucia, and passed south-westward through the island to Paphos, carrying on their apostolic work as they went, and having their converts baptized by St. Mark, or "John whose surname was Mark," whom they had taken with them to be their minister in this and other duties. [Comp. I COR. i. 14-17.] At Paphos they were opposed in their work by a Jewish magian [Heb. *Elymas*] or "wise man" named Bar-jesus, who endeavoured to influence the proconsul of the province, Sergius Paulus,² against them and their teaching. Upon this St. Paul, "filled with the Holy Ghost," declared to the magian that the hand of the Lord would punish him with blindness for a time; and this coming to pass immediately, the proconsul was won over to the faith by the evidence which the fact gave of the Apostle's Divine Mission. [ACTS xiii. 1-12.]

To what extent the Cypriotes in general were converted to Christianity is not recorded, but the Church which the Apostles founded on the island has never ceased to exist, and the island of Cyprus has been more continuously a Christian country than the adjacent countries on the continent of Asia have been.

§ *The Ministry of SS. Paul and Barnabas in Pamphylia and Galatia.*

From Cyprus the Apostles took ship again on a voyage of two hundred miles between Paphos and Perga on their

¹ The island of Cyprus is the Chittim of the Old Testament [ISA. xxiii. 1, note]. It is a narrow mountain land, thirty-five miles wide for two-thirds of its length, but five or six only for the remaining third, which stretches out to the extent of a hundred and forty miles in the north-east angle of the Mediterranean, between the coasts of Cilicia and Syria. Its primitive inhabitants were of Hittite and Phenician origin, but had a distinct Cypriote nationality which had been largely moulded in the eighth and seventh centuries B.C. by their Assyrian conquerors, and in the fourth and third centuries by their Græco-

Egyptian conquerors the Ptolemies. It had been in the possession of the Romans for a century at the time when St. Paul sailed to it from Seleucia.

² There is no ground whatever for the supposition that "Saul, who is also called Paul," took his name of Paul from this proconsul. Bearing the Greek and Roman name of "Paul" as well as the Hebrew name of "Saul," he used the former alone when he began to minister among the Greeks and Romans. So John Mark also dropped his Hebrew name of John and used his Latin name of Mark, by which he is chiefly known to us. [ACTS xv. 37, 39.]

way to Antioch in Pisidia, a central city of Asia Minor. On their arrival at Perga St. Mark declined to go further, the experiences of Cyprus making him, perhaps, feel unequal to the fatigues of a long journey on foot in the company of so vigorous a traveller as St. Paul. He took advantage, therefore, of a ship which was about to sail from Perga to Cæsarea, returning thence to his mother's house at Jerusalem, while SS. Paul and Barnabas went northward to Antioch.¹

In this Western Antioch the Apostle adopted what appears to have been his usual course, beginning his work among the Jews and in the synagogue. On the Sabbath day he and St. Barnabas went to the synagogue, and sitting down among the congregation, awaited their opportunity. The lessons of the day were read from the Law and the Prophets [*comp.* LUKE iv. 16-22]; and then the elders, observing from their seats in the apse of the synagogue that there were two strangers present whose aspect conveyed the impression that they were Jews of piety and learning, "sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." For it must be remembered that the synagogues were not places of Divine worship like the Temple, but places for hearing the Scriptures read and explained. Having received this invitation, St. Paul delivered his first recorded address, and it is remarkable as being like an echo of that last address of St. Stephen to which the Apostle had listened fifteen years before: leading up, like it, through the history of the chosen people to that of Him Who came from the midst of them, and from the family of Israel to that universal family of which He came to be the Saviour: shewing that His life and work were the fulfilment of Law and Prophecy. [ACTS xiii. 13-41.]

But many of the citizens of Antioch who were neither Jews nor proselytes had gathered around the synagogue (into which they were not permitted to enter) on the report that something unusual was occurring there; and these

¹ ANTIOCH in Pisidia was one of the sixteen cities of that name which had been built by Seleucus Nicator. Its site has been ascertained in recent times to have been at a place now called Yalobatch, upon a low hill on the south side of the mountain range which divided Phrygia from Pisidia. Considerable ruins still exist, es-

pecially the remains of an aqueduct, of several temples, and of a church. At the time when the Apostles visited the city this Western Antioch was a town of great commercial importance on the road of communication between the eastern and western districts of Asia Minor.

Gentiles, having heard part of St. Paul's address, besought him, as he and St. Barnabas passed through the crowd, that he would speak these words to them also on the following Sabbath day, which they knew to be the day whereon the Jews assembled to hear their teachers. On that day "came almost the whole city together to hear the Word of God:" but when the Jews found that the same Messiah, the personal WORD of God, was offered to the Gentiles as was offered to themselves, the narrow spirit of Judaism filled them with envy; and their blasphemies led the Apostles to tell them plainly that since they rejected the Word of God, they themselves would be rejected, the ministrations of the Apostles would be given to the Gentiles, and in them would be fulfilled the promises of the Messiah's "light" and "salvation" which had been made in the ancient prophecies of the Hebrew race. The Apostles then carried the Word of the Lord not only to the Gentiles of Antioch itself, but "throughout all the region;" and as Antioch was on the border of Phrygia, it is probable that when St. Paul went "throughout Phrygia" on his next missionary journey, three years afterwards, establishing the Churches in the Faith [ACTS xvi. 5, 6], he was visiting those Churches which he and St. Barnabas had already formed among the Gentiles of Antioch and its neighbourhood. [*Comp.* ACTS xiv. 23.]

A persecution was, however, raised against the two Apostles by the Jews through certain women of rank who had become proselytes, and who influenced their husbands, "the chief men of the city," so that they expelled the Apostles out of the town and neighbourhood, perhaps [see 2 TIM. iii. 11] not without some acts of severity. [ACTS xiii. 42-52.]

Iconium was the next centre of St. Paul's ministrations. It was the chief city of Lycaonia, the southern half of Galatia, and still survives under the name of Konieh, being situated about ninety miles eastward of the Pisidian Antioch on the road to Tarsus and the Syrian Antioch. Here also the Apostles began their work among the Jews and in the synagogue, but were soon driven to turn from them to the heathen. They remained at Iconium for some months, and added a large number of converts to the Church, their work being facilitated by the "signs and wonders" which "the Lord granted to be done by their hands;" these signs and

wonders being probably miracles of healing such as were wrought afterwards at Lystra [ACTS xiv. 10] and Ephesus [ACTS xix. 11, 12]. At last the Jews again succeeded in driving the Apostles away, the rulers of the synagogue leading a mob of Jews and Gentiles against them for the purpose of stoning them, so that they escaped death only by a hasty flight from the city. [ACTS xiv. 1-7.]

Lystra and Derbe and the surrounding districts were then visited by the Apostles, two places of which nothing is certainly known but that they were "cities of Lycaonia," lying on the route between Cilicia and the Pisidian Antioch, about twenty miles distant from each other, and from forty to sixty miles south-eastward of Iconium. Here St. Paul wrought a miracle upon a man who had been a cripple from his birth similar to that which had been wrought by St. Peter at the Gate Beautiful [see page 275]: and the man's cure was so evidently the work of Divine power that the heathen citizens of Lystra at once began to offer SS. Paul and Barnabas Divine honour as Mercury and Jupiter [Gr. *Hermes* and *Zeus*], of whom there was a tradition that they had once before "come down to" the people of Lycaonia "in the likeness of men." It was with great difficulty that the Apostles prevented the people from offering sacrifices to them: and instead of being able to proclaim to them the special truths of Christianity, they were obliged to fall back on the first principles of natural religion, and speak to them of a "Living God" Whose Providence was an evidence of His existence, as contrasted with their "vanities" or myths and idols, Jupiter and Mercury, who were the mere inventions of poets and sculptors.

But the persecuting Jews of Antioch, who had followed the Apostles to Iconium, came on with others from the latter city; and having persuaded the people of Lystra to give up St. Paul to them, they stoned him until they thought that he was dead, and dragged his body out of the city. Wherever stoning is elsewhere mentioned, whether in the Old or the New Testament, it always means stoning to death; and it is to be inferred that the word means the same here, both for this reason and also because of the extreme improbability of any one escaping alive from a stoning at the hands of Jews if they had intended to kill him. When, therefore, it is said immediately afterwards that St. Paul "rose up and came

into the city," and that "the next day" he was so strong and well that "he departed with Barnabas to Derbe," twenty miles distant, it is to be inferred that the Apostle was miraculously restored from death to life. It may have been at this time, as is stated in the margin of English Bibles at 2 Cor. xii. 2, that St. Paul was "caught up to the third heaven," or else "to Paradise," not knowing afterwards whether he had been so caught up "in the body or out of the body." [ACTS xiv. 8-20.]

After ministering for some time at Derbe, and making many disciples there, the two Apostles "returned to Lystra, and Iconium, and Antioch," where the persecution or "tribulation" appears to have extended to the converts in general. On these second visits to the cities and districts named, SS. Paul and Barnabas established Churches among the converts by the ordination of priests^{*} to take charge of them and minister to them the means of grace. They then worked their way back to Perga, where they made a short stay to establish a Church in the town which they had previously passed through without delaying their journey: and going from Perga to Attaleia, the newer seaport of Pamphylia, they there took ship to return to the Syrian capital, from which they had started nearly two years before. There they were able to tell the brethren that God was calling multitudes into His Kingdom from among the heathen, and that the two eventful years of their absence were years in which they had suffered much from travel and persecution, but which had seen the first ingathering of a vast harvest.

§ *The Apostolic Council.*

The general struggle which had arisen between Judaism and Christianity began now to throw difficulties in the way of the Church. The unconverted Jews opposed altogether the idea that the promised Christ or Messiah could be sent to any but Jews: many converted Jews maintained that the heathen must become Jews, by circumcision and observance of the Law as proselytes, if they were to have any part in Christ. "Except ye

^{*} The word "elders," which is used in the Authorized Version, represents the Greek word "presbiteroi," the English form of which is "presbyters," or in the shorter

and more familiar form "priests:" "new 'presbyter'" being but, as Milton says, "old 'priest' writ large," or at full length, instead of in its abbreviated form.

be circumcised after the manner of Moses," they said to the Gentile Christians of Antioch, "ye cannot be saved."

It must be remembered that this struggle to impose Judaism upon all Christians throughout the world took place at a time when those Jews, and probably proselytes also, who became devout Christians still continued to use all the customs of the Law as devout Jews. Even at a much later date St. James and the elders said to St. Paul, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Law" [ACTS xxi. 20]; and St. Paul himself, however energetically he enforced the liberty of Gentile converts, or however little importance he might attach to Rabbinical tradition, was himself a scrupulous observer of the *real* Levitical system [ACTS xviii. 18; xxi. 24, 26; xxiv. 18]. The Apostles had, in fact, been guided by the Holy Spirit to establish Christianity under two phases. One of these was adapted for Jews and Jewish proselytes, in which Baptism, special prayers, and the Holy Eucharist, were added to the Levitical system: the other was adapted for those who were neither born Jews nor proselytes, but Romans, Greeks, or Asiatics, and in this phase of Christianity, Baptism, the Holy Eucharist, and special prayers, were used without any association whatever with the Levitical system.

The Providence of God permitted the Old and the New Dispensations to coexist side by side for one whole generation after the Great Sacrifice of the Cross, and until both Jew and Gentile should have had time to understand that the New was but a glorious expansion of the Old; that the local and typical sacrifices of the Temple were superseded by the universal and commemorative sacrifice of the Holy Eucharist; that Baptism had taken the place of circumcision; that the Lord's day was to be observed instead of the Sabbath; and that the Lord's House was to be set up for His Presence and for His Worship in the beauty of holiness, not in Jerusalem alone, but in every town and village throughout the world. What the JUDAIZERS wanted, however, was to establish a thorough uniformity, so that the heathen who were converted to Christianity should be received as Christians *only* on the condition of their consenting to be received as Jews also. Gentile Christians naturally refused these

terms, and St. Paul vigorously supported them in their refusal. [ACTS xv. 1-5.]

To consider and settle this controversy the Apostles, probably all who remained alive, gathered together at Jerusalem, their assembly forming what is often called the "First Council of the Church," or "The Apostolic Council." With themselves they associated the "elders" or priests, and their deliberations were to some extent carried on in public, for "the multitude," or "the whole Church," is said to have been present.

In this assembly there was "much disputing" at first, apparently a disinclination to listen to SS. Paul and Barnabas. This was quieted by St. Peter, who related to the Jewish Christians the manner in which God, having chosen him to open the door of salvation to the Gentiles, had borne witness to the work when Cornelius and his friends were converted by "giving them the Holy Ghost, even as He did unto us," though there was no word spoken of making them proselytes by circumcision or of compelling them to observe the Jewish Law. If God had thus Himself testified to the establishment of a non-Judaic Church, why then should the Judaizers "tempt God" by suggesting that He could not save the Gentiles by Christ unless they became Jews? The yoke of the Law was too heavy for even Jews to bear, why should they impose it upon those who were not Jews, and thus make Christianity an insufferable burden to them? These reasonings of St. Peter silenced "the multitude" of Jewish Christians, and they listened patiently to the further evidence of God's approval, which was given by SS. Paul and Barnabas when they shewed that He had confirmed their work among the Gentiles by miracles and wonders.

St. James the Less, the Apostle who always resided at Jerusalem, and who took charge of the Jewish Church, then summed up, as president of the Council, the evidence of God's approval which had been given; and adding his own opinion to that of St. Peter, proposed that an Epistle should be written to the Gentile Christians which should be read in their Churches as the Law of Moses was read in the synagogues, and be to them their Law in respect to the disputed subject. This Epistle was written in the name of the Apostles and Elders, and is afterwards called "the decrees" given to the Gentile Churches. It was *addressed in the first instance to "the brethren which are*

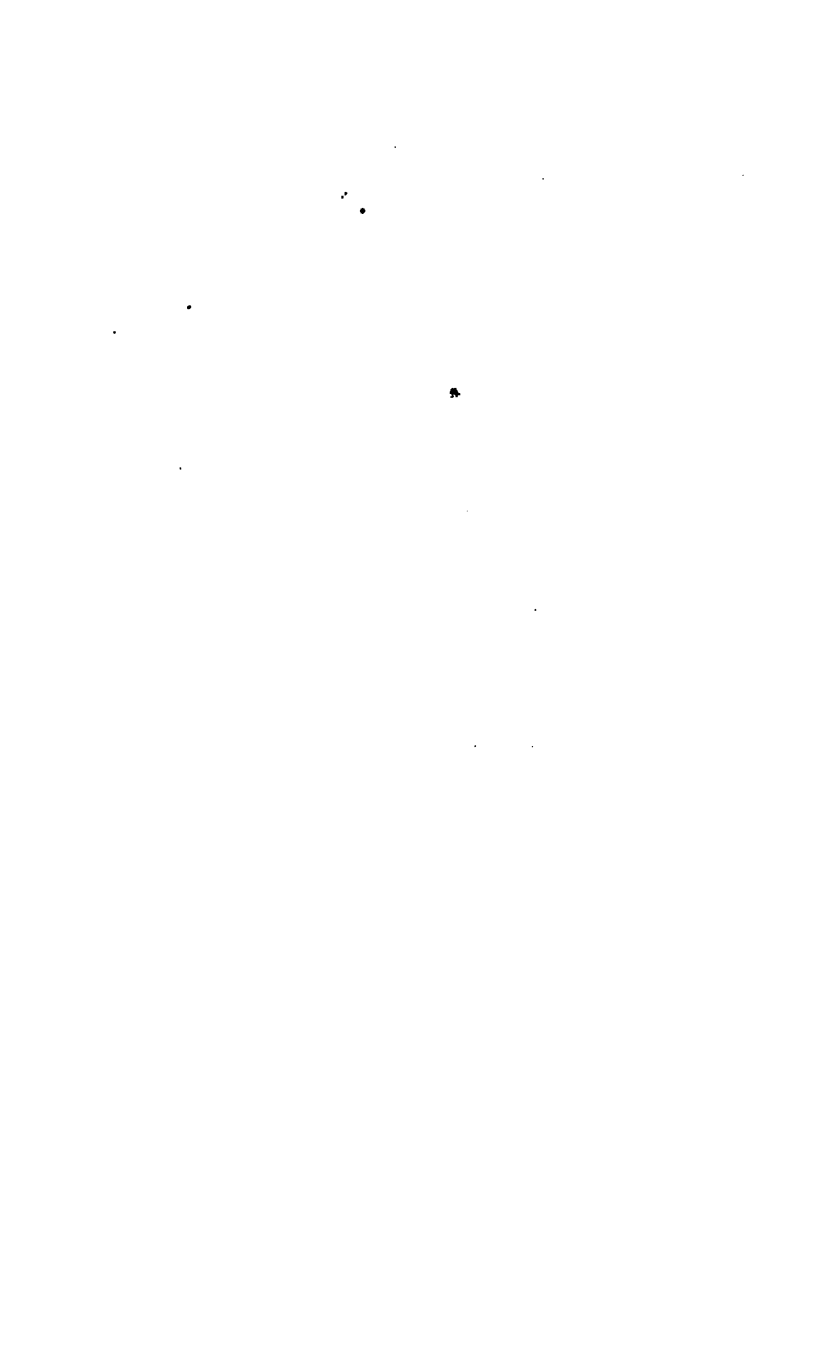
of the Gentiles in Antioch and Syria and Cilicia;" and after declaring that their decision had been arrived at under the influence of inspiration—"it seemed good to the Holy Ghost and to us"—they inform the Gentile Christians that circumcision and the observance of the Law are a burden not necessary for them, but that they are required so far to adopt Jewish customs as Christian customs that they are to abstain [1] from food offered to idols,¹ [2] from using blood as food,² [3] from eating animals which are put to death in such a manner as is intended expressly to retain the blood in their flesh, [4] and from the licentious rites which were associated with times of festivity among their heathen brethren. [ACTS xv. 6-29.]

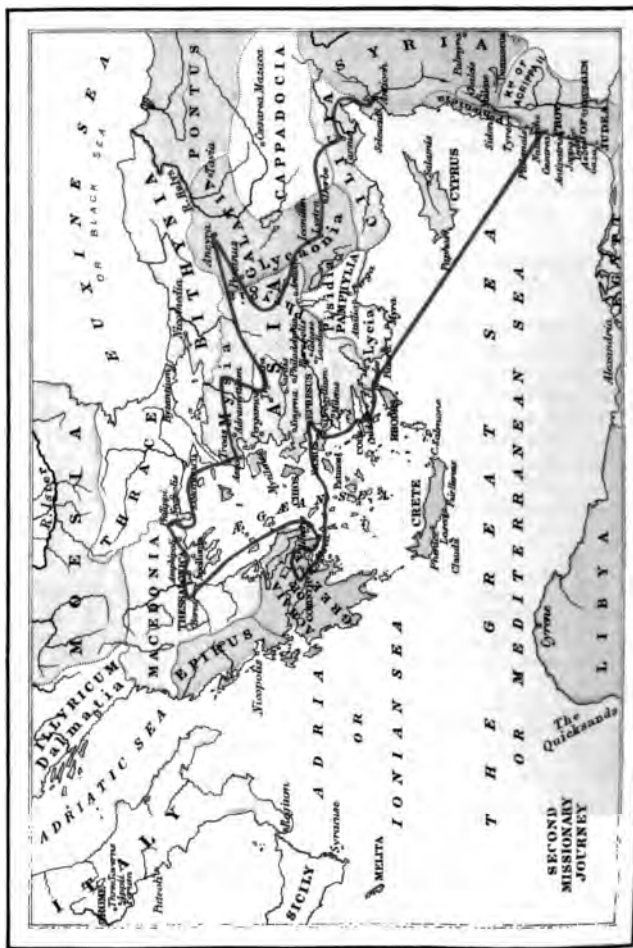
These decrees ordained by the Apostles and Elders at Jerusalem were sent to the Churches of Syria and Cilicia by two messengers specially selected for the purpose, one of whom was Judas surnamed Barsabas, who had been one of the two nominated for the vacant Apostleship to which St. Matthias was eventually appointed, and Silas or Silvanus, who is often mentioned as a companion of St. Paul in his second missionary journey. They were afterwards circulated among the Churches of Asia Minor by St. Paul [ACTS xvi. 4].

¹ Such articles of food were called "idolothya" from the Greek words *eidōlon*, "an idol," and *thuein*, "to offer in sacrifice." They would consist of [1] food which had formed part of a sacrifice, the later Greeks and Romans only consuming the entrails and blood of animals upon the altar, and eating the flesh at a sacrificial feast; or [2] of the food used at an ordinary meal, which had been blessed by placing a small quantity before an idol, or throwing a small quantity upon a fire as a sacrifice, or pouring out a little wine as a libation to the gods.

² This was the renewal for Christians of a command that had been given to all mankind after the Deluge

[GEN. ix. 4], and to the children of Israel especially in the Law [LEV. xvii. 11, 12]. The precept was strictly observed by the Primitive Christians, and is considered to be of perpetual obligation by the Eastern Church. It applies to the deliberate use of blood as an article of food, as in having blood that is drawn from an animal converted into sausages; or, as stated above, in wringing the neck of a bird without bleeding it for the express purpose of retaining the blood in the flesh. The principle on which the precept is based is, that the blood is the vehicle of an animal's life, and that it has a sacred character from its association with sacrifices.





Standard Geographic Names

Jerusalem, London, Oxford & Cambridge.

CHAPTER III.

**St. Paul's Second Missionary Journey
and his Work in Greece.**

A.D. 51-54.

ACTS XV. 30—XVIII. 22.

ABOUT a year after their return from Asia Minor SS. Paul and Barnabas determined to go there again for the purpose of visiting the Churches which they had now established. St. Paul appears to have proposed that they should both go together, as before, and travel by the same route, through Cyprus and Pamphylia. But Divine Providence had not so arranged the work of the two Apostles, the visitation journey which St. Paul intended to make in Asia Minor being intended by the Holy Ghost as a preliminary one only to the ministrations of the Apostle in the east of Europe. A difference of opinion between the two Apostles respecting the expediency of taking St. Mark with them led therefore to a change of plan, St. Barnabas beginning the visitation of the Churches by a southern route, going with his nephew John Mark to Cyprus, and St. Paul going by a northern route through Syria and Cilicia to Lystra and Derbe. Henceforth the work of St. Paul alone is narrated in the Acts of the Apostles. [ACTS xv. 30-41.]

The Apostle started in company with Silas, who had remained at Antioch, or had returned thither at the request of St. Paul after delivering to the Church there the decrees of the Apostolic Council. But at Lystra Timothy¹

¹ TIMOTHY, or Timotheüs, was the son of a Gentile or "Greek" father and of a Christian Jewess named Eunice, who, with her mother Lois, was very highly esteemed by the Apostle [ACTS xvi. 1; 2 TIM. i. 5]. The family resided at Lystra, and were probably among the disciples who gathered round the Apostle on his first and second visit to Lystra in A.D. 48 [ACTS xiv. 6-22], but whether the father was living at

the time is not clear, his name never being mentioned. It is incidentally mentioned by St. Paul that Timothy had "known the Holy Scriptures" from his childhood, which shews that he had been brought up religiously in the knowledge of the Old Testament; but he was not brought up as a strict Jew, and at the time of St. Paul's second visit to Lystra was in the position of a Gentile Christian. At this time he may

was added to his company to act as a minister or deacon in the place of St. Mark, Silas occupying an almost apostolic position [ACTS xv. 22, 25, 32], and being required for work of the same nature as that which was done by St. Paul himself: and the young Evangelist Timothy accompanied St. Paul during nearly the whole of his subsequent career.

Little is said respecting St. Paul's visitation of the Churches of Asia Minor, and he does not appear to have carried out his intentions further than visiting the northern ones, those of Phrygia and Galatia. He and Silas were Divinely forbidden to minister in the province of Bithynia, or in that of Asia: and although they passed through the northern district of Asia, known as Mysia, they were not allowed to halt there, but were led, they knew not why, to Troas,¹ a port of embarkation for Europe. There St. Paul was finally directed where to go by a vision which appeared to him in the night, "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." This the Apostle and his companions at once understood to be a message from the Lord, calling upon them to cross the Ægæan Sea and carry their ministrations into Greece; and they at once took ship for Neapolis, the nearest seaport of Macedonia. [ACTS xvi. 1-11.]

have been twenty or twenty-two years of age, being still young, or under forty, at the close of St. Paul's life [1 TIM. iv. 12]; and St. Paul determined to take him with him, as he had taken the young John Mark, to be his "minister," or ministerial attendant, and "go forth with him" from Asia Minor to assist in evangelizing Macedonia and Greece [ACTS xvi. 2]. At this time St. Paul caused Timothy to be circumcised that his ministrations might not be objected to by Jewish Christians, and that he might have free access with the Apostle to places where Jews carried on Divine worship. Timothy then accompanied St. Paul and Silas on their visitation of the Churches of Phrygia and Galatia, and passed over with them from Troas to Europe.

Timothy accompanied the Apostle during the greater part of his subsequent work, although occasionally sent away by him on special missions

which occupied some time. Towards the close of St. Paul's life [A.D. 67] he appointed Timothy to be Evangelist-bishop or "angel" of the Church of Ephesus. There he is reputed to have lived until the end of the first or the beginning of the second century: and it is said that when he rebuked the Ephesians for their revival of the festival of Diana he was cruelly beaten to death by the mob.

¹ TROAS, or Alexandria Troas, stood about ten miles below the mouth of the Dardanelles, and was supposed to occupy a site very near to that of the ancient Troy. It was a port of considerable importance in St. Paul's time, and the Romans often entertained projects of making it the capital of the Eastern Empire until Constantine rebuilt Byzantium at the other end of the sea of Marmora. The ruins of Troas still exist under the name of Eski-Stamboul, or Old Constantinople.

§ *The Ministry of SS. Paul and Silas at Philippi, Thessalonica, and Berea.*

A day's voyage with the wind in their favour took St. Paul and his company—which was now joined by St. Luke, the writer of the Acts ¹—to the island known as the Thracian Samos, and still known as Samothraki. There the ship anchored for the night, and starting again at daybreak they came before nightfall to Neapolis, or “new town,” which was probably on the site of the modern Kavala, and was the port at which travellers landed for Philippi, as they landed at Seleucia for Antioch [page 320]. From thence a walk of ten miles carried to Philippi,² “a chief city of the frontier of Macedonia, and a colony,” although Thessalonica was the chief city of the Roman province of Macedonia and the seat of government. The Apostle spent some time at Philippi, long enough for a strong affection to grow up between him and his converts, as is shown by the Epistle which he wrote to them eleven or twelve years afterwards, but little is said of these ministrations. One of the earliest converts was Lydia, a Greek proselyte, a woman of wealth as a seller of purple dyed silk, and probably the proprietor of one of the famous dyeworks of Thyatira; and at her house in Philippi, St. Paul and his company found a home during their stay in the city [ACTS xvi. 13-15, 40]. Among the latest converts were the governor of the city gaol and his household [ACTS xvi. 1-15].

The ultimate departure of the Apostle from this centre of missionary work was brought about by a persecution in which he and Silas went through short but severe suffering, and of which he wrote to the Thessalonians, “Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi.” This appears to have been the first persecution which St. Paul had to endure from the heathen, although the Jews had followed him up with determined animosity and violence in Asia Minor and Syria. There was a young female slave,

¹ This may be gathered from the circumstance that the writer now uses the pronoun “we,” as one who narrates events in which he took part.

² PHILIPPI was built upon the river Gangites, a branch of the Strymon, near the site of the ancient

city named after Philip, the father of Alexander the Great, and was made a military “colony” by the Emperor Augustus after his victory over Brutus in the Plain of Philippi. Its ruins are still to be seen near the modern Turkish village named Bereketli.

"possessed with a spirit of divination," who brought much gain to her owners by soothsaying, that is, by the utterance of "oracles" put into her mind by the evil spirit, as in the case of the priestesses of Apollo, or Pythonesses, at Delphi. For many days this Philipian Pythoness followed St. Paul and his companions, crying under the influence of the evil spirit, "These men are the servants of the Most High God," and under that of her own nature imploring help, adding, "which shew unto us the way of salvation." St. Paul cast out the evil spirit, and thus destroyed the trade of her masters; who revenged themselves by seizing him and Silas and carrying them before the military rulers of Philippi with the charge that they were Jews who troubled the city and taught customs which were contrary to the Roman laws. The charge was readily taken up by "the multitude." The magistrates were easily influenced, like Pilate, by the clamour of the mob, and without further enquiry ordered the two prisoners to be beaten. The attendant lictors then unbound the bundle of rods which surrounded their axes, tore the clothes off the backs of Paul and Silas, and "laid many stripes upon them," this being one of the three times when St. Paul was "beaten with rods" [2 COR. xi. 25]. The bastinadoed prisoners were then thrust into "the inner," or underground, prison, and further secured by having their feet made fast in the stocks. But while they were praying and singing praises at midnight, either because it was one of the night hours of prayer, or because they were kept awake by the pain of their lacerated backs and the discomfort of their cramped position, there was a shock of earthquake which was supernaturally made to shake the foundations of the prison, open the prison doors, and loose every prisoner's bonds, though doing no harm to the prisoners themselves. The keeper of the prison drew his sword to put an end to his life, since his life would certainly have been forfeited if his prisoners had escaped; but being hindered from doing this by the cry of St. Paul that they were all there, both themselves and the other prisoners, the supernatural character of the event was at once made evident to the man, and he who had no fear of death trembled with awe. The cry of the possessed girl seems at once to have come to his mind, he felt a conviction that these men were indeed the servants of the Most High God, and his own earnest cry was, "Sir, what must I do to be saved?" The end was that he and

his household were all converted to Christ, and when he had mercifully washed the stripes of his prisoners he himself was washed in baptism by the mercy of God.

In the morning the magistrates, coming doubtless to a sense of the injustice which they had committed, sent the "sergeants," or lictors, with orders that Paul and Silas were to be set free. But the Apostle returned an indignant message to the effect that they were Roman citizens who had been shamefully beaten with the lictors' rods contrary to law, and even without any trial, that they had been cast into prison, that all this had been done publicly, and that now the magistrates wanted to hush the matter up by giving them their liberty privately. They refused, he said, to accept the offered freedom until the magistrates apologized for their conduct by coming themselves, and thus formally acknowledging their mistake: "Nay verily; but let them come themselves and fetch us out." The magistrates "feared" when they heard this message, and with good reason, since they had put themselves into a false and dangerous position. Paul and Silas could have brought a civil action against them or a criminal indictment, and on conviction they would have been deposed from their offices, rendered incapable of holding office again, heavily fined, and had other punishment awarded to them at the discretion of the judge. Hence they gladly accepted the alternative offered them by St. Paul's forbearance, and going down to the prison "besought them and brought them out." But although St. Paul had insisted upon the retraction of the magistrates, that he might teach them to act justly, and might also vindicate his position as a Roman citizen, he would not embarrass them by provoking another tumult, and therefore he acceded to their request that he and Silas should leave the city. [ACTS xvi. 16-40.]

§ *The Ministry of SS. Paul and Silas in Thessalonica.*

Having thus quitted Philippi, St. Paul and his company journeyed thirty-three miles south-westward to Amphipolis, thirty miles further in the same direction to Apollonia, when a stage of thirty-six miles more brought them to the important maritime town of Thessalonica,²

² THESSALONICA was known in more ancient times by the name of *Therma*, but when it was rebuilt by Cassander, about B.C. 315, he re-

named it after his wife, the sister of Alexander the Great; the gulf at the head of which it stands still retaining however the name of the

still known by the name of Salonica, the capital of the Roman province of Macedonia. Here on three Sabbath days in succession the Apostle was permitted to expound the Old Testament Scriptures to the Jews and proselytes who assembled there. But some of the unbelieving Jews soon took up a hostile attitude towards him, and eventually made it necessary for him and Silas to leave the city by night when their lives were in danger from a mob of "evil men" of the idlers in the market-place whom the persecuting Jews had hired. How long St. Paul and his companions had been carrying on their missionary work at Thessalonica when this persecution arose is not stated or indicated by St. Luke. But in his Epistles to the Thessalonians and to the Philippians the Apostle uses language which suggests that he remained in the city for some considerable time. He tells the Thessalonians that he had foretold the tribulation which he had to suffer [1 THESS. iii. 4], that he and his companions had laboured night and day because they "would not be chargeable to any of them" [1 THESS. ii. 9], and that a good example might be given to some of them who would not work [2 THESS. iii. 8-11]; and he also reminds the Philippians that while he was at Thessalonica they had "sent once and again to his necessity" [PHIL. iv. 16]. This seems to shew that the visit extended to a longer time than that indicated by three Sabbaths: and the tone of the two Epistles to the Thessalonians also tends to shew that the Apostle and his converts had known each other long enough for much personal affection to have grown up between them. [ACTS xvii. 1-10.]

§ *The Ministry of SS. Paul and Silas at Berea.*

On leaving Thessalonica the two great missionaries

Thermaic Gulf until the end of the Roman period, since which time it has been called the Gulf of Salonica. The city occupies a beautiful situation, rising from the sea at the head of the gulf to a considerable height, but it is a squalid place, inhabited by about fifty thousand Jews and twenty thousand Turks, and presenting probably a very different appearance to what it did in the time of St. Paul. There are very few remains of the Macedonian or

the Roman city, but the walls stand on foundations more ancient than either, and the thirty mosques are nearly all desecrated churches of the Byzantine period. Until quite recently an ancient triumphal arch, built about nine years before the time of St. Paul's visit to the city, was still standing, being known in modern times as the Vardar Gate. Under this he must have passed by night on his way to Berea.

wended their way westward about thirty miles, that seeming to be about the distance walked by St. Paul in a day, until they came to Berea, a city still known by the same name under the form of Veria, or Kara Veria, and which is probably about the same size as when St. Paul visited it, containing twenty thousand inhabitants. Here he met with quite a different social class from those whom he had left behind at Thessalonica. That maritime town was conspicuous for "lewd fellows of the baser sort," but the Bereans were a "more noble" or "well-born" class, Greeks and Romans of birth and culture, who were ready to hear his statements courteously and to study the Jewish Scriptures to which he referred them. Here again, however, the persecuting Jews followed him up, as they constantly did, "and stirred up the people," so that the "brethren," perhaps "Sopater of Berea, and of the Thessalonians, Aristarchus and Secundus" [ACTS xx. 4] were among them, forced the Apostle to leave Macedonia and to go with them to Athens by sea. [ACTS xvii. 10-14.]

§ *The Ministry of St. Paul at Athens.*

While the Apostle remained at Athens¹ he appears to have been quite alone, Silas having stayed behind at Berea, Timothy being sent on a special mission to Thessalonica [1 THESS. iii. 1], and the two not rejoining him again until he had arrived at Corinth [ACTS xviii. 5].

But St. Paul spent none of his time in idleness, and while he was waiting for his companions at Athens he employed himself in making the Gospel known to the Jews and proselytes in the synagogue, and to the heathen Athenians in the porticoes or colonnades of the market-place, where many used to meet for the purpose of carrying on those discussions of which the Greeks were so fond. Here he was encountered by "certain philosophers of the Epicureans,"² and of the

¹ ATHENS had once been to Greece what Paris used to be to France, but it was not now the important city that it had been in former days, and Corinth was the chief city of Achaia, the Roman province which comprehended the southern half of Greece. To Athens the Romans sent their youth as to a place of

education, much as English gentlemen send their sons to a university; but the city was of no importance in a political, military, or commercial sense.

² THE EPICUREANS took their name from Epicurus (B.C. 341-270), who seems himself to have been an ascetic, and to have inculcated a

Stoicks,"¹ some of whom said contemptuously, "What does this babbler want to tell us?" and others that he seemed to be making "foreign deities" known to them, "because he preached unto them Jesus, and the resurrection." But with the Greeks, as with the Romans, it was an offence against the law to worship deities not recognized by the State, and when this was said of him it became in effect an accusation against him, and thus led to his being brought before the ancient council of the Athenians which sat on the hill of Arēs [Gr. *Areios pagos*] or Mars; and which, as the highest judicial court of Athens, took cognizance of religious affairs. The members of the Areopagus sat on stone benches cut out of the rock, these benches forming three sides of a hollow square, and St. Paul being placed "in the midst" made that oration of which St. Luke gives a summary, and in which he proclaimed to them "the unknown God," to Whom, in their "exceeding reverence for deities,"² they had set up an altar though they knew Him not, and Whom the Apostle now made known to them as their Creator and their Father,³ Who could not be truly represented by images of gold and silver such as those which were worshipped in the temples

severe life upon his disciples. But his principal tenet was that which in later times was called Deism, namely, that the gods were too far exalted above men and human affairs to take any interest in them, or to interfere in them, or to care for any propitiation or worship by sacrifice and prayer. This principle led most of those who held it into self-indulgent lives such as are summed up in a few words by St. Paul, "Let us eat and drink, for to-morrow we die" [1 COR. xv. 32]. The Epicurean of St. Paul's time was, in fact, an extreme example of the selfish man, who is to his own mind the centre of the universe, and who is indifferent to all around him except so far as it ministers to his own interest and gratification.

¹ THE STOICS originated in Athens, about a century later than the Epicureans, in the teaching of Zeno, a native of Citium in Cyprus: their name being derived from the Stoa or Porch where Zeno was accustomed to meet his disciples. Their theories resolved themselves into a form of natural religion,

which set up virtue as the highest object of life, and accounted the endurance of suffering the highest form of virtue. The philosophy of the Stoics was one which was calculated to lead to high theories of life, and to a strict and virtuous practice of them: their great end being the subjugation of self and the endurance of suffering. But Stoicism was a cold and lifeless philosophy, and its theory respecting the endurance of suffering often ended in a cowardly attempt to find an easy escape from it by suicide, as in the case of Zeno himself, of Cato, and even of Seneca.

² This is the true meaning of the word translated "too superstitious" [Gr. *deisdaimonesterous*] in the Authorized Version.

³ In support of his argument St. Paul quoted from a Greek poet the words, "For we are also His offspring." They occur in a poem of Aratus of Cilicia [B.C. 272], the Apostle's own country, and also in another poem, a hymn to Zeus, written by Cleanthes of Lycia [B.C. 300].

around them. It was this Father of all Whose messenger the Apostle was, and the message he had to deliver to them was that men everywhere must turn to Him because He would call them to judgement. Having delivered this part of his message, St. Paul went on to speak of Christ as One Who being Man had died, but being God had arisen from the dead and would be the Judge of all. At this point he was stopped; the Epicurean sceptics mocking his words, and the Stoics expressing a desire to hear him at some other time. A few, indeed, of the Athenians were converted, of whom two are named as distinguished persons, Dionysius, a member of the Areopagus, and "a woman named Damaris," who is supposed to have been the wife of Dionysius. But the Athenian Christians are not again named in the New Testament, and when St. Paul departed from this beautiful seat of learning, as he did very soon, he seems to have departed for good and all, there being no record of a second visit, although he lived within an easy distance of the city for several years. [ACTS xvii. 15-34.]

§ *The Ministry of St. Paul at Corinth.*

Two days' journey westward from Athens brought the Apostle to Corinth,¹ which was fifty-six miles distant by road, and was the busy metropolis of the Roman province of Achaia or Southern Greece. There he remained for a year and a half, from the autumn of A.D. 52 to the spring of A.D. 54.

On his arrival in this great city St. Paul appears to have been reduced to great poverty, and also to have had much

¹ CORINTH stands on the north-western part of the isthmus which unites the Peloponnesus, now known as the Morea, with Attica and the mainland of Greece, and is situated about forty-five miles westward of Athens. The city of St. Paul's time was not that which had existed in the days of Greek independence, but one that had been built by Julius Cæsar [B.C. 46] on the ruins of the ancient city, the latter having been destroyed by the Romans a hundred years before.

During the century that had elapsed since its refoundation Corinth had grown up into a splendid and flourishing city, with a large

Græco-Roman population, and a considerable number of Jews, of whom a great proportion would be merchants and those employed by them. Multitudes of visitors were also drawn to the city by the Isthmian games, which were celebrated in its neighbourhood every third year; and these games contributed largely to its prosperity. Corinth was a place of great wealth and luxury, and so much given up to self-indulgence and vice that "to Corinthianize" or "to be a Corinthian" [*Gr. Corinthiazein*] was a common term in the slang of the time for being a rich man of disreputable character.

painful anxiety. Perhaps it was about this time that he "suffered the loss of all things" [PHIL. iii. 8], and was on this account "in weakness, and in fear, and in much trembling" [1 COR. ii. 3], not seeing what lay before him as regarded the costly missionary travels in which he was embarked. The earliest trace of this poverty is found during the Apostle's visit to Thessalonica. There he was assisted "once and again" with gifts from the Philippian Christians [PHIL. iv. 16]; but as these gifts were not sufficient to maintain himself and his companions he "laboured night and day," partly that he might not be dependent on the Thessalonian converts [1 THESS. ii. 9], and partly that he might set an example of industry to the idle busy-bodies of that city [2 THESS. iii. 7-12]. On leaving Macedonia for Athens he was again assisted by the contributions of the Philippians [PHIL. iv. 15]; but as no other Church followed their example the Apostle's means were exhausted during his stay at Athens. He therefore began, on his arrival at Corinth, to work with Aquila and his wife Priscilla¹ at the trade of tent-making, either weaving cloth or making the tents from cloth woven by others. This handicraft he may have learned when a boy, it being a custom of rich Jews at least in later times to train their sons to some such trade: but it is more likely that he learned it at Thessalonica, where he first began to work for his living, the Thessalonians being chiefly engaged in the manufacture of goat's hair cloth for sails and tents. It is, however, a mistake to suppose that the Apostle was what is usually understood as "a working man," his rank and education being quite inconsistent with such a supposition, and his missionary work obviously occupying him wholly at ordinary times. [ACTS xviii. 1-3.]

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS were written by St. Paul [A.D. 52] during the earlier part of his residence at Corinth, being the earliest of the New Testament writings, except perhaps a Hebrew Gospel of St. Matthew which is not now extant. The *first* of these

¹ AQUILA and PRISCILLA are not otherwise known than by what is recorded here and indicated in the Epistles. They accompanied the Apostle, eighteen months later, to Ephesus, and after his departure thence for Jerusalem were brought into contact with Apollos, whom they instructed in Christianity.

They were still at Ephesus when St. Paul wrote his First Epistle to the Corinthians [1 COR. xvi. 19], but had returned to Rome, after rendering some great service to him, when he wrote to the Church there [ROM. xvi. 3]. Towards the close of the Apostle's life they were again at Ephesus [2 TIM. iv. 19].

two Epistles was written on the return of Timothy from his mission to Thessalonica, and shews the condition in which the Church was found by him. The Thessalonians had endured persecution and affliction, but had remained stedfast in faith and love [1 THESS. ii. 14; iii. 6-8; *comp.* 2 THESS. i. 4]; some of them having fallen asleep, probably by martyrdom [iv. 13]. At the same time Timothy reported that there were those who still continued the habits of Gentile life [iv. 1-8], and others who made the expectation of Christ's Second Advent an excuse for idleness and Antinomianism [1 THESS. v. 2, 14; *comp.* 2 THESS. ii. 2; iii. 6-12], as if He were coming to be their King that He might set them free from all earthly obligations and responsibilities. The Apostle wrote to his recent converts five chapters of affectionate exhortations and admonitions suitable to these circumstances, noticing their special temptations and trials, and comforting them respecting their brethren who had fallen asleep. The warnings which he gives in a few words respecting their mistake about Christ's Coming are the principal subject of his *second* Epistle to them. They were not to be "shaken in mind or troubled," he told them, by expectations that the Last Day was close at hand, for there would be Signs of Christ's Coming of which he had already spoken to them in his discourses while he was among them at Thessalonica. The Sign which he mentions most emphatically is that of the appearance of one who would set himself up to be worshipped in the place of God, who would deceive many, and who would remain in power over the world for a time, but would eventually be destroyed by Christ at His Second Advent. So great an influence had their errors on this subject gained over the Thessalonians that St. Paul was compelled to end this second Epistle with a strong condemnation of those who made the expectation of the Second Advent an excuse for idleness instead of a reason for perseverance in well-doing.

When Silas and Timothy returned from Berea, Thessalonica, and Philippi, the Apostle was relieved from the necessity of working for his living by the funds with which he was provided by the Christians of Macedonia, and from that time he gave up all his hours to his missionary work among the Corinthians. At first he went as usual to his countrymen the Jews and reasoned with them in their *synagogue*: but "when they opposed themselves, and

blasphemed, he shook his raiment," a gesture which signified that he had shaken them off, and henceforth ministered among the Gentiles only in a neighbouring house, that of a Greek or Roman who was, like Cornelius, "one that worshipped God" as known to the Jews though not an actual proselyte. At this time St. Paul was encouraged by a blessed vision of our Lord, Who bade him not to fear—all things seeming for the present against him—"for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." The promise thus given was strikingly fulfilled when the Jews, with their usual bitter animosity, "made insurrection with one accord against Paul, and brought him to the judgment seat," accusing him of persuading men "to worship God contrary to the law;" that is, to introduce a religion which was not legalized by the sanction of the Emperor and Senate of Rome. The proconsul Gallio¹ refused even to hear St. Paul's defence, and dismissed the accusers and the accused with the declaration that if it had been a matter of civil wrong, or a criminal offence, he would have gone on with the case, but that as it was one "of words and names,"—of preaching the Word and proclaiming the Name of Christ,—he did not consider it to be within his jurisdiction, and they must see to it themselves. Then they all,² that is, the Jewish accusers and their friends, acted upon Gallio's permission by beating Sosthenes, the ruler of their synagogue, who, like Crispus his predecessor [ACTS xviii. 8], had turned Christian and become a friend of St. Paul, as he was eventually a fellow-labourer with him [1 COR. i. 1]. Of this also Gallio refused to take judicial cognizance, "caring nothing for these things," not because he was indifferent to questions of religion, but because he had no lawful judicial authority in regard to them. St. Paul was thus as much under the Divine

¹ JUNIUS ANNÆUS GALLIO was the eldest of three brothers who were all in great favour with Nero, and of whom the second was the famous Stoic philosopher Seneca, the tutor of Nero. Gallio is described by Seneca and Tacitus as a man of very amiable character, beloved by all who knew him. The third brother was father of Lucan the poet: and there are reasons for thinking that St. Luke [Lat. *Lucanus*] was related to the

family. Some years after this [A.D. 65] Gallio and Seneca both put an end to their lives to avoid death at the hands of Nero.

² The word "Greeks" does not appear in the earlier manuscripts nor in the Latin Vulgate, and St. Chrysostom says that those who beat Sosthenes were Jews, as is far more probable than that the Greeks punished him for accusing St. Paul.

protection at Corinth as the elder Apostles had been at Jerusalem [*see* page 278], and notwithstanding the opposition of the Jews he was able to remain "there yet a good while," carrying on his work in the city and the country around until he had converted the "much people" and organized them into that Christian Church to which he subsequently wrote as "the Church of God which is at Corinth, with all the saints which are in all Achaia" [1 COR. i. 2; 2 COR. i. 1]. The work was afterwards carried on for a time by Apollos¹ and others [ACTS xviii. 24—xix. 1], but the Corinthians were led astray very quickly by heretical teachers who undermined St. Paul's work, as is shown in his Epistles to them.

Meanwhile the Apostle left Corinth with Aquila and Priscilla and others at the end of his eighteen months' ministrations there, and taking ship at Cenchrea, the southern port of the great and busy city, he sailed to Ephesus. Thence after a few days he again set sail for Cæsarea, leaving Aquila and Priscilla behind, on his way to Jerusalem, where he was going to keep the Feast of Pentecost in the Temple, and to Antioch, where he "spent some time" before again going forward with his work in the west. [ACTS xviii. 4-28.]

¹ APOLLOS was an Alexandrian Jew well acquainted with the Old Testament Scriptures, of which the Septuagint Greek version had been made in Alexandria. Very little is known of him beyond what is recorded in the passage above referred to. At a later date he became personally known to St. Paul, and was probably his companion in Asia Minor and Macedonia [1 COR. xvi. 12; TIT. iii. 13]. The name of Apollos was used by some of the

Corinthian Christians as that of a party leader [1 COR. i. 12], but St. Paul recognized him entirely as a fellow-worker with himself, writing, "I have planted, Apollos watered; but God gave the increase" [1 COR. iii. 4-6, 22], and strongly deprecating any such division into religious parties [1 COR. iv. 6, 7]. There is a tradition, but of no higher authority than the Greek catalogues of saints, that Apollos became Bishop of Cæsarea.

CHAPTER IV.

**St. Paul's Third Missionary Journey,
and his Visitation of the Churches es-
tablished in Asia Minor and Greece.**

A.D. 54—58.

ACTS XIX—XXI. 16.

VERY few details are given by St. Luke respecting St. Paul's movements and work between the time of his departure from Corinth and his apprehension at Jerusalem four years afterwards.¹

§ *St. Paul's Visitation of the Churches in Galatia and Phrygia.*

Having kept the Feast of Pentecost at Jerusalem in June of A.D. 54, he went northward to Antioch, where he may have remained for three or four months before taking a final leave of the Syrian Churches. In the autumn of the same year he "passed through the upper coasts," that is, "the higher parts" or central highlands of Asia Minor, going "over all the country of Galatia and Phrygia in order, strengthening all the disciples."

From these few words it may be understood that the Apostle visited all the Churches which he had established in these parts, such as Derbe, Lystra, Iconium, and Antioch in Pisidia, as well as many others which had sprung up since his first missionary journey.

An important part of such a visitation of the Churches would be that "setting in order" of their customs to which St. Paul several times refers in his Epistles. The usages of the Christian Church were not ordained all at once in a law like that of Sinai, which laid them down in

¹ Probably the Evangelist remained at Philippi after the conversion of the gaoler there, when he begins to leave off writing "we" as if he had ceased to be of St. Paul's

company [ACTS xvii. 1], and did not rejoin St. Paul again until he returned thither after leaving Ephesus, when the "we" once more appears in the narrative (ACTS xx. 6).



express terms; and as they gradually developed out of and around the institutions which all would adopt from the beginning, those of the Sacraments, of Prayer, Praise, and Preaching, much variation would be found among the Churches, and many things in which the Apostle could and would direct the introduction of improved customs. Such directions are indicated in the case of the Churches which he was now visiting by what he says to the Corinthians respecting the collection to be made for poor Christians on the first day of the week; bidding them adopt the same custom as that of which he had given order to the Churches of Galatia. [1 COR. xvi. 1.]

The Apostle may have gone as far north as Ancyra, the capital of the province, when he was visiting these Churches of Galatia, and then have taken a direct route by a road which ran from Ancyra south-westward to Ephesus, where he was about to take up his residence for a considerable time. [ACTS xviii. 23; xix. 1.]

§ *The Ministrations of St. Paul at Ephesus.*

For the first three months of his stay at Ephesus¹ St. Paul taught in the Jewish synagogues, "disputing and persuading the things concerning the Kingdom of God:" but when the Jews began as usual to oppose and persecute him the Apostle left the Ephesian Jews to themselves as he had left those of Corinth, separating

¹ EPHESUS was the metropolis of the Roman province of Asia, and the greatest of all the cities of that larger district known to later times as Asia Minor. It was situated at the mouth of the river Caystor, about the middle of the western coast of Asia Minor, and nearly in the same latitude as Athens, from which it was distant, across the Grecian Archipelago, about two hundred miles. It is said, on the authority of Strabo, to have been the greatest commercial city west of the Taurus, possessing large docks which had been formed in the estuary of the Caystor soon after the time of Alexander the Great. It had been a place to which religious pilgrimages were made from very early ages, but after the formation of the docks it gradually became a place of trade also, and in the time of St. Paul was

second only to Alexandria, which in respect to commerce was a near rival of Rome. Ephesus being the usual landing-place for all parts of the provinces of Asia and Bithynia, roads branched out from the city in all directions towards the interior of Asia Minor; and when, at a later date, Nicæa and Nicomedia were in all their grandeur, Ephesus was the port by which communications were kept up between them and the rest of the empire. It was, indeed, the most important city of the eastern part of the empire, not omitting Antioch itself, until New Rome or Constantinople arose, some hundred and fifty miles to the north, and in a still more favoured situation; when its importance was much diminished, and many of its treasures, architectural and otherwise, were taken away to enrich the new imperial city.

the disciples into a distinct community as a Christian Church, and teaching day by day in the large hall or lecture-room which had been used by some teacher of philosophy or rhetoric named Tyrannus. Here he continued to minister for two years, during which time the crowds who came and went through the city were attracted by the miracles which the Apostle wrought to come and hear "the Word of the Lord" proclaimed. But while the Apostle was ministering personally in the metropolis of Asia it is probable that he was also sending out his companions to organize Churches in the country around, and that thus those in the other six cities which are mentioned in the first three chapters of the Revelation owed their origin to this time.

Particular mention is made by St. Luke of the "miracles of no ordinary kind" which "God wrought by the hands of Paul:" and as St. Luke was a physician he would write as one who knew what diseases and cures were when he wrote that from the Apostle's "body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Such "special miracles" were similar in character to those which He wrought Who was God Incarnate, when "they brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole" [MATT. xiv. 35, 36, note]; and to those which were wrought by "the shadow of Peter" and other like means [ACTS v. 15] in the beginning of the Church's history at Jerusalem a quarter of a century before. In both cases the miracles were works of mercy, not mere wonders to the eye, but they also seem in both cases to have been wrought as a means of drawing souls to Him Who wrought them, and thus to have had a special object as well as a special character.

Observing the effect that these miracles produced on the minds of the people, some quack Jews who travelled from place to place pretending to exorcise those unhappy persons who were possessed, took upon them to use a similar form of exorcism to that used by the Apostle, calling over the possessed the Name of the Lord Jesus, and saying, "We adjure you by Jesus Whom Paul preacheth." Among those who did so were seven sons of Sceva, an apostate Jew who was high priest of the Ephesians: but

when they attempted to practise this new form of exorcism the evil spirit repudiated their authority, and so filled the possessed man with mad rage that he "leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."¹ This fact became widely known throughout the city, and so great was the awe which it excited among both Jews and Greeks that a large number were converted. Many of these converts had practised the customary form of Ephesian magic, which consisted in the use of certain scrolls or "books" on which mystical characters known as "Ephesian letters" were written. The scrolls had been very costly to purchase, but they were now freely given up by their possessors to be burned; and so numerous were they that the value of the scrolls was estimated at fifty thousand pieces of silver, or between £1500 and £1800 of English money. "So mightily grew the Word of God and prevailed." [ACTS xix. 2-20.]

THE FIRST EPISTLE TO THE CORINTHIANS was written by St. Paul about Easter A.D. 57, while he was still at Ephesus. The circumstances out of which it arose are to be gathered from its contents and those of the second Epistle. Very shortly after the Apostle's departure from Corinth difficulties sprung up among the Christians there through party spirit [1 COR. i. 11] and through the subsequent presence of "false apostles, deceitful workers, transforming themselves into the Apostles of Christ" [2 COR. xi. 13]. These pretended Apostles set themselves up in direct opposition to St. Paul, doing all they could to undermine his spiritual authority [2 COR. x. 10] and to alienate the Corinthians from the principles which he had inculcated upon them [2 COR. xi. 4]. When informed of this alienation the Apostle visited Corinth a second time [2 COR. xii. 14; xiii. 1, 2], probably early in A.D. 56. Of this visit nothing is known except from

¹ Josephus mentions a Jewish exorcist named Eleazar whom he had known, and whom he had seen casting out devils in the presence of Vespasian and his sons by means of a ring and of an incantation in which the name of Solomon was used [JOSEPH. *Antiq.* viii. 2, 5]. Exorcists who used incantations and drugs are also mentioned by Justin Martyr, who says distinctly that they did not

in reality cast out the devils they professed to exorcise, as was seen by contrast with acts of exorcism that were done in the Name of Christ by Christians [JUSTIN M. *Apol.* ii. 6]. Irenæus speaks of Jewish exorcists who put demons to flight by invoking the Name of God [IREN. *agt. Heres.* ii. 6, 2], and particular forms of the invocations used are given by Origen [ORIG. *agt. Cels.* iv. 33, 34.]

incidental references which he makes to it, but it was evidently one which caused him much sorrow [ii. 1; ix. 1] and indignation [2 COR. x—xi.] from the opposition he met with [2 COR. x—xi.], and in which he made the Corinthians sorry [2 COR. ii. 2] by the severity with which he rebuked them [2 COR. i. 23; xiii. 2]. His visit at this time was probably a very short one, and it may have been that when he found so many of the Corinthian Christians alienated from him he left in some haste and anger and returned at once to Ephesus. Immediately on his return he appears to have written an Epistle to them which was full of stern rebuke [v. 9-11]. This Epistle has not been preserved, and it was perhaps destroyed by the Apostle out of tenderness towards those whom he had been obliged to address with so much severity. But after sending it he despatched Timothy and Erastus on a mission to Macedonia [ACTS xix. 22], directing the former to go on to Corinth with a conciliatory message of explanation [iv. 17; xvi. 10]. Meanwhile some Corinthian Christians, "of the household of Chloe," arrived at Ephesus, and from them the Apostle obtained fresh information respecting disorders that had arisen [i. 11; v. 1], telling him more than he had been able to learn during his hurried visit.

It was on receiving this information that St. Paul began to write the long letter which is known as the First Epistle to the Corinthians, because it is the earlier of the two which alone are extant. But while he was engaged upon it messengers came from Corinth [xvi. 17] with a reply to that which he had previously written; a reply which did not apparently contain any deep expressions of sorrow, such as they afterwards shewed [2 COR. vii. 11], but in which certain questions referring to the discipline and the doctrine of the Church were laid before the Apostle. The answers to these questions were interwoven with the Epistle which had been begun, and it was despatched to Corinth, no doubt by the same messengers, before Timothy had returned from his mission.

In the four earlier chapters of this first Epistle St. Paul takes much care to vindicate his authority as an Apostle of our Lord, and as one who had special claims upon the love and allegiance of the Corinthians because of his long and self-denying work among them. In the later portion of the Epistle he deals principally with the sub-

jects respecting which they had written to him, and with the abuses which had arisen among them : such as wrong customs by means of which they confused the Holy Eucharist with their love-feasts [1 COR. xi.], the misapplication of spiritual gifts [1 COR. xiv.], unchristian compromises with idolatry [1 COR. viii. x.]; and serious doctrinal errors respecting the Resurrection which drew from St. Paul that noble chapter on the subject which has ever since been a bulwark of Christian faith [1 COR. xv.].

St. Paul's work at Ephesus drew to a close soon after he had written this Epistle to the Corinthians. It was his purpose to visit the Churches of Macedonia and Achaia, to go from Corinth to Jerusalem, and when he had been to the Holy City, "after I have been there," he said, "I must also see Rome." But it was nearly four years before he did see the Imperial City, and when he did so it was as a prisoner, who had already been nearly three of those years "in bonds and imprisonment."

Before the Apostle quitted Ephesus he was in much danger through a tumultuous riot which was led by the silversmiths of the city. These tradesmen derived a large part of their wealth from making small silver models of the temple of Diana,¹ or of its inner sanctuary, which were purchased by the multitudes of pilgrims as sacred memorials of their visits to her shrine. One of the silversmiths named Demetrius raised an agitation among his

¹ DIANA was the Latin name of the Greek ARTEMIS, and represented a very ancient Asiatic goddess, whose worship the Ionians found existing when they took the city of Ephesus. The idol was a very rudely carved female figure overlaid with gold, and so formed as to look something like a mummy case set on end. A symbolical character was given to it by peculiarities of form and decoration, by which it represented the fructifying and nutritive power of Nature; and a crescent placed on its head was a symbol of Light. Thus although the Diana of the Greeks and Romans was known as a huntress, the Diana of Ephesus was worshipped as a goddess of life and light. Her temple was one of the wonders of the world, being the largest Greek temple, and the most magnificent, that was ever constructed. It was

situated about a mile from the city, but was united with it by colonnades or cloisters, which formed continuous streets, by one of which processions wended their way outward from the Magnesian gate and returned by that of Coressus. The revenues of this temple were very great, and it was also used as a bank for the deposit of public and private treasures, which were often left unclaimed, and became part of the wealth belonging to the temple itself. Some of its columns of green jasper form part of the church, now a mosque, of St. Sophia at Constantinople, and two are in the Cathedral of Pisa. The site and some fragments of the structure have recently been discovered, and shew that the ancient accounts of its magnificence and grandeur were not at all exaggerated.

fellow-tradesmen on the ground that their craft was in danger and the temple of Diana likely to be despised through the preaching of St. Paul against idolatry. At this alarm "the whole city was filled with confusion," and rushed into the great open-air theatre, which was so large that it would hold twenty-five thousand persons, intending to make victims of "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel," and of the Apostle himself if they could find him. But when, filled with high spirit and Christian courage, he was about to shew himself to them of his own accord, some of the "Asiarchs," who were the principal officers connected with the public games, sent to beg that he would not do so, knowing that they could not prevent so large and excited a mob from wreaking their vengeance upon him. The tumult was at length appeased by the politic speech of the "town-clerk," or recorder of Ephesus, who first flattered the people by confirming the words which they had been crying out for two hours, "Great is Diana of the Ephesians," then shewed them that Gaius and Aristarchus were neither profaners of their temple nor blasphemers of their goddess, and finally declared that if Demetrius had any complaints to make they must be made before the proconsuls and not before the citizens at large. The town-clerk wound up his politic appeal by telling the people that they were in danger of being called in question for the "rising" and "mob-meeting" of the day; and as they all knew what severe masters the Romans proved in such cases, no doubt this argument had more effect than all others in dispersing the assembly.

As soon as this storm had blown over, St. Paul took leave of the disciples "and departed for to go into Macedonia." [ACTS xix. 21—xx. 1.]

§ *St. Paul's Visitation of the Churches in Macedonia and Achaia.*

The original intention of the Apostle had been to go by sea from Ephesus to Corinth, and having visited Macedonia to return to Corinth, and thence take ship for Judæa [2 COR. i. 15, 16]. But he had changed his mind on account of the severe discipline which he had been obliged to exercise in the Corinthian Church by his first Epistle, and "spared" them the pain of seeing him until

they could meet on happier terms [1 COR. xvi. 5-7; 2 COR. i. 23; ii. 1-4]. When he departed from Ephesus, therefore, accompanied by Timothy [2 COR. i. 1], after the excitement of the riot had subsided, he went northward by land to Troas, and finding there "a door opened unto" him "of the Lord," he remained there some short time before taking ship for Macedonia [2 COR. ii. 12].

All that is said of his subsequent movements in Macedonia is that he went over those parts and gave them much exhortation and then came into Greece, "and there abode three months." But these few words imply a long and laborious journey. After crossing to Neapolis, as on a former occasion, the Apostle would go on to Philippi [ACTS xvi. 11, 12], and thence by Amphipolis and Apollonia to Thessalonica and Berea [ACTS xvii. 1, 10]. He would probably spend three or four months over this visitation, the greater part of the summer and part of the autumn of A.D. 57; and it was while he was engaged in it that he wrote his Second Epistle to the Corinthians and other Christians of Achaia, having received a comforting report of the Church at Corinth from Titus [2 COR. ii. 13; vii. 6, 7, 13]. During this visitation, also, the Apostle was organizing a fund for the assistance of poor Christians at Jerusalem, which he intended to visit in the following year [2 COR. viii. 1-4], and he sent back Titus to Corinth, with Luke for a companion, partly that they might carry the Epistle, and partly that they might collect the contributions of the Churches of Achaia [2 COR. viii. 6—ix. 15].

THE SECOND EPISTLE TO THE CORINTHIANS was probably written to them from Philippi in A.D. 57, about six months later in that year than the first Epistle. Its most conspicuous features are, the expression of his joy at the deep repentance of the Corinthians, the formal absolution of a man whom he had excommunicated for a grievous sin in his first Epistle, and the reassertion of his spiritual authority as an Apostle over the Church of Corinth.

It was probably at this time also, after having visited the Churches of Macedonia, that St. Paul turned his course further north "unto Illyricum" [ROM. xv. 19], as if intending to penetrate into the interior of Europe. That he met with success in his teaching there is shewn by the fact that Titus was sent to Dalmatia, which was

another name for Illyricum, as others were sent to Thessalonica and Galatia, at the time when St. Paul was drawing near to his death [2 TIM. iv. 10]. But for some reason which is not recorded the Apostle turned southward again towards Greece, and coming to Corinth remained there for three months, during the winter of A.D. 57-58 [ACTS xx. 1-3]: thus fulfilling the latter part of his promise to the Corinthians, "It may be that I will abide, yea, and winter with you" [1 COR. xvi. 6].

THE EPISTLE TO THE ROMANS was composed by St. Paul during this short residence at Corinth, that is, in the early months of A.D. 58. It was probably written in the house of the hospitable Gaius, for St. Paul seems to have been his guest at this time [ROM. xvi. 23; 1 COR. i. 14], and was dictated by the Apostle to one of his secretaries or amanuenses named Tertius [ROM. xvi. 22]. The object of this Epistle was to set forth the relation of the Gospel to the Law, and the union of Jews and Gentiles in one Church. At Rome, as elsewhere, great difficulties and doubts had been raised on this subject. Was the Law which God Himself had imposed on the Jewish race at Sinai to be thrust aside by them when they became Christians? Or, when others who were not Jews became Christians were they to remain altogether free from all obligations of the Law? The want of a settled ministry, however much its place might be supplied by the occasional visits which would be paid to the imperial city by bishops and priests from the Churches of Greece and Asia, would no doubt throw Jewish Christians of Rome back on the synagogue more than elsewhere; and "The Way," which had been a name given [ACTS ix. 2; xxiv. 14] to the Judaic form of Christianity [see page 326], would seem to them the true and only form. But what, the Gentile Christian would say, had he to do with the synagogue and the rites of Judaism, and why was it necessary for him to become a Jew because he had become a Christian? It was with this subject of doubt and contention, therefore, that the Apostle chiefly dealt when writing his Epistle to them; and although he treats of many topics, such as the profligacy of the heathen world [i. 18-32], the practice of Christian virtues [xii. 1-21], the duty of submission to constituted authorities even when they are heathen [xiii. 1-14], and the difficulties which attended the use of animal food while

living among the heathen, yet the principal part of his Epistle [ii—xi.] consists of a theological treatise on Justification or Righteousness.

The Epistle was despatched to Rome by the hands of Phoebe, a deaconess of the Church of Cenchrea, the southern port of Corinth, a person of some wealth and importance [ROM. xvi. 1, 2], and is remarkable for the great number of salutations to persons in Rome with which it concludes. St. Paul had become acquainted with them probably, as he had with Aquila and Priscilla, during their exile from Rome under the rule of the Emperor Claudius [ACTS xviii. 2], when many would retire to great cities like Ephesus and Corinth until it was safe for them to return to Rome.

§ *St. Paul's Return to Jerusalem.*

When the Epistle to the Romans was sent off from Cenchrea, the Apostle and his companions were waiting for a ship to take them into Syria on the way to Jerusalem: the early spring of A.D. 58 having now arrived, the season in which it again became safe to navigate the Mediterranean. But "the Jews laid wait for him,"—"tribulation, or distress, or persecution" [ROM. viii. 35] awaiting him on every side, and he was obliged to alter his plans by traversing the Isthmus of Corinth and taking a long journey again through Macedonia that he might cross the sea between Philippi and Troas and thence take ship for Tyre. When the company of travellers arrived at Philippi, Easter had come, and while some went straight across to Troas, St. Paul and St. Luke, and perhaps others, waited behind to spend Easter Week with the Church of the Philippians. The journey was a hurried one, for it had been prolonged by the necessity of going through Macedonia, and yet the Apostle intended to reach Jerusalem in time to keep the Feast of Pentecost there. But as he had halted at Philippi to hold communion with the Church there, so also he halted at Troas, where he restored Tychicus to life again [ACTS xx. 8-12], sending his companions round the promontory that the ship might not be delayed, and himself walking across it, a distance of about twenty-two miles, after his night-long ministrations, to meet the ship at Assos. A few days' voyage brought them to Miletus, at that time an impor-

tant maritime town, in one of whose four harbours the ship was anchored, doubtless to take in or land cargo, for two or three days. During this interval St. Paul sent a messenger to Ephesus that he might bring down the clergy of the Church there to take leave of him, and the affecting interview between them is described at some length by St. Luke [ACTS xx. 13-36]. At Patara, a port in the south of Lycia, not far from the island of Rhodes, the coasting vessel in which the Apostle and his company had come from Neapolis ended its voyage, and they embarked on a larger ship which was "sailing over to Phœnicia," three hundred and fifty miles across the open sea. Arrived at Tyre, they waited seven days while the ship was unloading her cargo, and then going again on board, went down with it to Ptolemais,¹ where they left the ship and walked forty miles southward to Cæsarea. Here for a short time they remained as the guests of St. Philip the Evangelist, one of the Seven Deacons [see pages 285, 291]; and it was announced to St. Paul by the prophet Agabus that he was about to be bound hand and foot by the Jews of Jerusalem and delivered to the Gentiles. Notwithstanding this prophecy, and in spite of the weeping entreaties of his friends, the Apostle went forward with his journey after a few days' halt, when, as St. Luke expresses it, "we took up our carriages," and went up to Jerusalem," a distance of sixty-nine miles. In less than a fortnight he was to return to Cæsarea as a prisoner. [ACTS xxi. 1-16.]

¹ PTOLEMAIS was the ancient Accho [JUDG. i. 31], by which name it is still known, the French form of the name being Acre, or St. Jean d'Acre. It is called Ptolemais in the First Book of Maccabees, having been rebuilt not long before the time of the Maccabees by one of the Ptolemies, and renamed after himself.

² The expression "we took up our carriages" has sometimes been amusingly misunderstood as if St. Paul and his companions travelled luxuriously in wheeled vehicles. But the word "carriages" means not that

which carried them, but that which they carried: as it might be said of a modern pedestrian "he shouldered his knapsack." The word is formed from "carry," as "baggage" is from the saddle "bag" which carried light necessities, or "luggage" from "lug," the dragging or drawing which has to be used for heavier articles. The original word [Gr. *episkeuasamenoi*] seems to mean "having prepared our vessels," being thus equivalent to the familiar expression, "We packed our portmanteaus."

CHAPTER V.

St. Paul's First Imprisonment, and his Work in Rome.

A.D. 58-63.

ACTS XXI. 17-XXVIII.

THE object for which St. Paul visited Jerusalem at this time appears to have been that of fulfilling a Nazarite vow, as on his previous visit, four years before, when he had "shorn his head in Cenchrea" [ACTS xviii. 18]. And as on that occasion he had said, "I must by all means keep this feast that cometh in Jerusalem," so now he had "hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost" [ACTS xx. 16]. As soon, therefore, as he had arrived at and had been received by St. James the Less and the clergy of the Holy City, it was suggested to him by the elder Apostle that he should make his continued observance of the Law [*see* page 326] more public by completing the ceremonies of his vow in company with four other Christians who were under similar vows, and by being "at charges with them," or paying for the two lambs and the ram which each was to offer for the burnt offering, the sin offering, and the peace offering¹ [NUMB. vi. 14]. This suggestion St. Paul adopted so far as he was permitted, for he "took the men, and the next day purifying himself with them entered into the Temple, to signify" to the priests that they were accomplishing the seven days of separation until the seventh day should arrive, and "an offering should be offered for every one of them:" but before the week had expired, and thus before the intended offerings had been actually made, St. Paul was a prisoner on his way back to Cæsarea.

§ *St. Paul's Apprehension in the Temple.*

For a report was spread abroad by some Jews from Ephesus who knew the Apostle by sight that he was

¹ The same thing was done by for his release from prison [JOSEPH. Herod Agrippa I. as a thanksgiving *Antiq.* xix. 6, 1].

preaching everywhere against the Law and the Temple, and that he had brought Greeks into the Temple, supposing that he had brought Trophimus, whom they had seen with him in the city, not only within the Court of the Gentiles, but into that inner enclosure where the Temple itself stood, and where none but Jews and proselytes were permitted to go under pain of death.¹ A great tumult was at once raised, and the enraged multitude drew the Apostle out of the Sanctuary into the Court of Gentiles, where they began to buffet him to death. But on the high ground adjoining the north side of the Temple was the Castle of Antonia, in which the Romans now kept a garrison of about a thousand men, and the "chiliarch," or colonel of this regiment, whose name was Claudius Lysias, hearing the tumult, ran down the stone stairs and through the great cloister into the midst of the crowd, stopping the riot, and taking St. Paul into the custody of his own men. The whole mob cried, "Away with him;" and when he had addressed them in Hebrew from the stairs leading up to the castle, his allusion to his commission to the Gentiles maddened them, so that they "lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live," shaking their clothes as a gesture of excommunication, and gathering up the dust from the pavement to throw at the Apostle as a sign that they would have stoned him had the stones been at hand for the purpose. When he was secured from this mob violence in the custody of the soldiers and in the castle, the commander directed that

¹ This inner enclosure, or "Sanctuary," contained at the east end, entered by the Gate Beautiful [see page 276], the Treasury or Court of the Women, westward of that the Court of Israel, and westward of this the Court of the Priests, in which were situated the Altar of Burnt Offerings and the Temple itself. The whole enclosure was elevated on a platform of fourteen steps, on the uppermost of which was a low wall of pierced stonework three cubits [four feet six inches] high [JOSEPH. *Wars*, v. 5, 2]. Josephus says that this wall bore "an inscription which forbade any foreigner to go in, under pain of death" [JOSEPH. *Antiq.* xv. 11, 5; comp. PHILO'S *Emb.* xvi.]. This inscription he describes in another place as being repeated

"upon pillars at equal distances from one another," that on some of the pillars being in Greek, and on others in Roman letters [JOSEPH. *Wars*, v. 5, 2]. One of these inscriptions has recently been discovered in Jerusalem, written in Greek capital letters upon a marble tablet, and it agrees exactly with the statement of the historian: "No one of alien race is to enter within the balustrade around the Temple. Whoever is caught in the act will have himself to blame for his death, which will follow from it" [*Palest. Explor. Rep.* 1871, page 132]. Ancient history and modern archaeological discovery thus combine in a remarkable manner to illustrate the charge brought against St. Paul.

he should be scourged; but on his declaring that he was a Roman citizen the officer dared not inflict this punishment, and instead set him free from his bonds; while for further examination into his case he had him carried before the Sanhedrin the next morning. Here the Apostle defended himself against the charges which were brought against him, and by declaring that he was a Pharisee caused such a fierce dissension between the Pharisees and Sadducees that "the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle."

That night another gracious visitation of the Lord was made to St. Paul, with the encouraging words, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." It was to be nearly three years before the Apostle reached Rome, but the words of his Master must have been in his mind in the midst of all the dangers which he encountered on his way thither, and he must have felt an assured confidence that the words would be fulfilled. The first of these dangers arose from a conspiracy of forty Jews to assassinate him while standing before the Sanhedrin the next day. But when the Apostle's nephew disclosed this cruel plot to the commander of the garrison, arrangements were at once made for sending the prisoner under a strong guard of four hundred infantry and seventy cavalry to Cæsarea. Thus guarded he left Jerusalem, probably for the last time, in the early night, when there would be few people about to observe what was going on, and was conveyed safely to the headquarters of Felix.

§ *St. Paul's Imprisonment at Cæsarea.*

As soon as the officer in charge of St. Paul had arrived at Cæsarea he carried his prisoner before Felix the "governor," or procurator of Judæa, delivering with him the despatch which the commander of the garrison at Jerusalem had written to explain the reason why he had sent the Apostle to Felix, because "the Jews laid wait for the man." Although, however, Claudius Lysias had found the accused "to have nothing laid to his charge worthy of death or of bonds," he did not dismiss the accusation, but directed the accusers to follow the Apostle to Cæsarea.

and there make their charge against him formally before the highest Roman authority in the country. Felix, finding that the case came within his jurisdiction, ordered St. Paul to be kept in custody in the palace of Herod, which was now used as the headquarters of the Roman procurator. Five days afterwards Ananias the high priest and some members of the Sanhedrin reached Cæsarea, taking with them one Tertullus, an advocate of the Roman bar, to carry on the case for them. The opening speech of Tertullus is summarized by St. Luke, the fact is stated that "the Jews" who had come down to Cæsarea for the purpose were examined as witnesses, and there is also a summary of St. Paul's speech in defence of himself: but the trial probably occupied many hours, the report of it being extremely condensed. The end was that the Apostle was remanded until Felix could learn more trustworthy particulars from the governor of Jerusalem; but if these particulars were ever ascertained, they did not secure the release of the prisoner. Felix held several interviews with St. Paul, and was instructed by him in "righteousness, temperance, and judgement to come;" but although he "trembled" he was not converted, and remanded the Apostle time after time in the hope that he might receive money for his release, having heard from him that he had gone up to Jerusalem with "alms and offerings," which Felix no doubt supposed to be still at the Apostle's disposal. So it went on for two years, at the end of which time Felix, being recalled by the Emperor Nero on account of some accusations which were brought against him by the leading Jews of Cæsarea, left the Apostle in prison in the hope that by so doing he might conciliate his Jewish accusers. [ACTS xxiv. 31-35.]

During these two years of imprisonment at Cæsarea St. Paul was treated with much gentleness by the Roman authorities, his innocence of anything which they would consider a crime being evident, and his own gentle and honourable conduct winning over Felix, who gave charge to the centurion in whose custody the Apostle remained that he should be as little under restraint as was consistent with his safe custody, and that none of his acquaintance should be hindered from visiting him or from providing for his comfort. Being thus free to hold communication with his friends, St. Paul would be able to do a great deal towards the management of the Churches

which he had established, especially those of Asia Minor. Some of his evangelists who had accompanied him from Corinth [ACTS xx. 4] would soon have followed him from Jerusalem to Cæsarea, and would go to and fro, as Timothy and Titus had already done in Macedonia, on the work which he commissioned them to do: and Christians from Asia Minor, especially Christian Jews on their way to Jerusalem, would naturally hold loving intercourse with the great Apostle when they passed through Cæsarea. Some traces of such intercourse, and of St. Paul's work while in prison at Cæsarea, are to be found in

THE EPISTLE TO THE GALATIANS, which was written at some time during these two years [A.D. 58-60] in consequence of reports which had reached the Apostle respecting the corruptions that had sprung up among the Churches of Galatia.¹ These Churches had been founded by the Apostle in the course of his first missionary journey [A.D. 48], when he had been accompanied by St. Barnabas [ACTS xiii. xiv.]; and although he suffered "persecutions" and "afflictions" among them, and was even stoned and left for dead at Lystra [*see* page 324], he visited them three times afterwards [ACTS xiv. 21; xvi. 1; xviii. 23], organizing a ministry among them, and leaving them in a condition of great spiritual prosperity. But after a while Judaizing teachers followed in St. Paul's footsteps throughout the Churches of Galatia, as they had done in the Church of Corinth, drawing many into the belief that true Christianity was only to be found in that austere form which involved obedience to the Jewish Law as well as the observance of the ordinary Christian life as

¹ GALATIA was a Roman province in the heart of Asia Minor; the southern portion of which, under the name of Lycaonia, adjoined the western half of Cilicia, and might be reached in a day's journey from Tarsus, while on the west it was bounded by Pamphylia and Phrygia, on the north by Bithynia, and on the east by Pontus and Cappadocia. Its principal towns were Iconium, Derbe, and Lystra [ACTS xiv. 1, 6] in the south, and Pessinus and Ancyra, neither of which are named in the New Testament, in the north. The inhabitants were a mixed race of aboriginal Phrygians, Greeks, and Gauls, but the latter race so pre-

dominated, that although the people were sometimes called "Gallogræci" by the Romans [LIVY, xxxvii. 8; xxxviii. 17], their more common name was "Galli," or Galatians [*Gr.* Galatai], the same names which were given to the ancient inhabitants of France.

The Greeks, both before and after St. Paul's time, used the name "Galatai" for the Gauls of Europe as well as for those of Asia Minor, and it is identified with "Keltai," the Greek name of the Celts; but the Romans always meant the Gauls of the East when they spoke of "Galatians."

laid down for Gentiles by St. Paul. This was in fact to give up Christianity altogether by giving up faith in the efficacy of Christ's Person and Work, and having faith in something else. When, therefore, St. Paul heard of their rapid declension he wrote his Epistle to the Galatians: the principal purpose of which was to shew them that what he had taught them was the truth, which he had taught with the highest authority, having received his knowledge of it from Christ Himself [GAL. i. 11—ii. 21]. He then repeats to them in writing what he had often taught them orally, that Christians who had never been Jews were not bound by the precepts of the Levitical Law, and ought not to regard its observances as a means of salvation *for them*. This Epistle may have influenced the Galatians for a time, for St. Peter's loving Epistles were also addressed partly to them [1 PET. i. 1; 2 PET. iii. 1], but their country was afterwards notorious for the origination of heresies, and it is to be feared that the tares so quickly sown among the good seed grew up very abundantly.

It was probably soon after St. Paul had despatched this Epistle to the Galatian Churches that Festus came to Cæsarea to supersede Felix in the government of Judæa. Three days after landing he went up to Jerusalem, which was then in a very unquiet condition; and there the high priest and the chief of the Jews at once "informed him against Paul," and tried to persuade him to send the Apostle to Jerusalem, their object in doing so being that they might cause him to be assassinated on the way. Without knowing of their plot Festus refused their request, and directed them to come to Cæsarea and reopen the case. This was done, and after hearing both sides Festus, for the purpose of conciliating the Jews, asked St. Paul if he was willing to go up to Jerusalem to be tried by the Sanhedrin in his own presence. The Apostle indignantly refused to be tossed about from one tribunal to another, and claiming his rights as a Roman citizen appealed to the Emperor. By making such an appeal he put it beyond the power of Festus or any other judge except the Emperor to try the case, and thus it became necessary to send him to Rome to be tried there. "Hast thou appealed unto Cæsar?" said Festus; "unto Cæsar shalt thou go." And thus was the long-cherished wish of the Apostle at last in a way of being gratified, and the commission of his

Master accomplished, "Thou must bear witness at Rome."
[ACTS xxv. 1-12.]

Before the Apostle was sent away from Cæsarea, however, he was brought before Festus once more at the request of King Agrippa,¹ who was paying a complimentary visit to the Roman governor on his arrival in Judæa. This was not a judicial hearing before Agrippa, for he had no authority in Judæa, but Festus seems to have been glad to use the opportunity of having another examination conducted in the presence of the Jewish king, that he might thus learn more definitely what was the exact nature of the charges which the Jews brought against the Apostle. It was on this occasion that St. Paul made that noble defence of his conduct, in which he rehearsed the circumstances of his conversion, declared under what commission he acted, and proclaimed Christ's Death and Resurrection as the principal doctrines of Christianity. But the Roman Festus heard the address of the Apostle as that of one whom much study of books was driving out of his senses, and the Hebrew Agrippa disclaimed all intention of being persuaded to become a Christian by what he considered such weak interpretations of the Old Testament Scriptures.² It must thus have been with a sad heart that the Apostle left the audience-chamber, though Agrippa entirely agreed with Festus, and said, "This man might have been set at liberty, if he had not appealed unto Cæsar." He himself was in "bonds," having one of his hands and his feet chained together, but the bondage of Jewish and heathen prejudice would be a greater grief to his heart. [ACTS xxv. 13—xxvi.]

§ *St. Paul's Voyage to Rome.*

It was in the July or August of A.D. 60 that the Apostle and "certain other prisoners," with St. Luke and a Macedonian Christian named Aristarchus, set sail from

¹ HEROD AGRIPPA II. was a son of "Herod the king" [see page 305], and a great-grandson of Herod the Great. He was only seventeen years of age at the time of his father's death, and the great dominion over which his father had reigned was then finally taken possession of by the Romans, to be governed henceforth by an officer of the Emperor. Agrippa was, however, made king of

a small territory north-west of Galilee, of which Cæsarea Philippi was the capital, and also governor of the Temple at Jerusalem, in which city he mostly resided. Bernice, or Berenice [Lat. *Veronica*], was his sister.

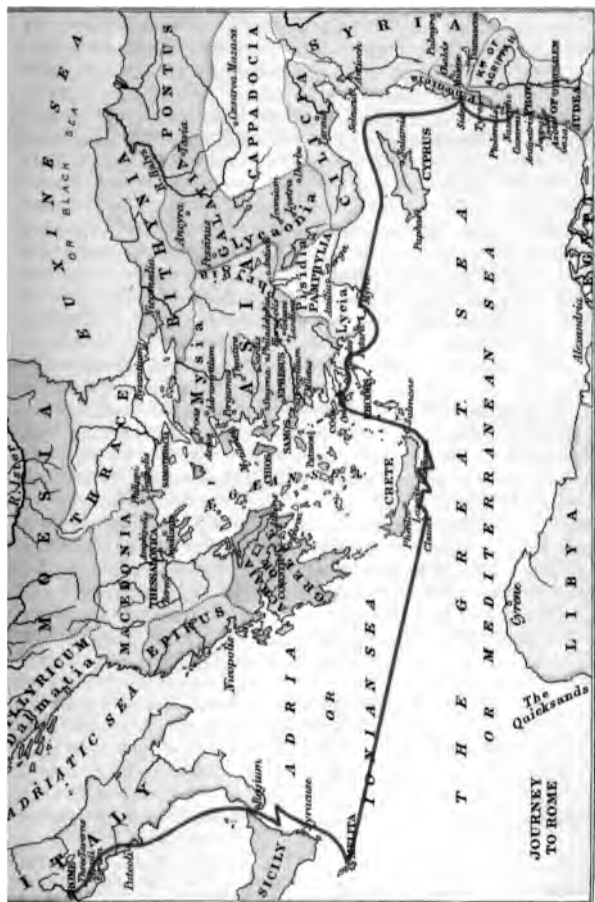
² The exact sense of the words is given by Wickliffe, "In litil thing thou counsellist me for to be maad a cristen man."

Cæsarea for Rome under the charge of a centurion of the Imperial cohort named Julius, who seems to have been at Cæsarea on some service, probably carrying despatches, and was now returning to the headquarters of his regiment at Rome. The ship on which they embarked was not a government ship, and was going on its return voyage to Adramyttium. But the intention of Julius was to find another ship at some of the ports of Asia Minor, and when they arrived at Myra they changed accordingly into "a" corn "ship of Alexandria which was sailing into Italy;" a ship so large that it carried two hundred and seventy-six persons, crew and passengers, besides its lading.¹ The voyage was carried on laboriously in the teeth of a north-west wind, and at length, when with great difficulty they had got as far westward as Cnidus, the captain resolved to get under shelter of the island of Crete instead of crossing the Archipelago. Hence the ship was allowed to drive down to the eastern extremity of that island, Cape Salmone, and then, beating up against the wind again with great difficulty, they coasted the southern shore until they came to anchor in the Fair Havens, a roadstead which is still known by that name [*Limeones Kalour*].

Here the Apostle advised the captain to winter, as the roadstead was a comparatively safe shelter, while a voyage further westward in the open sea at that time of the year, it being now the beginning of October, would be very dangerous. But he was overruled by others, and an effort was made to reach Phenice or Phoenix, a good harbour about forty miles to the north-west of Fair Havens, and on the south-west coast of Crete. But before they had reached this place of safety "a tempestuous wind, called Euroclydon," bore down from the island, such a fierce squall as capsized the unfortunate Eurydice off the Isle of Wight in the year 1878, and drove the Alexandrian ship hopelessly off the coast of Crete. Driven by this north-east squall they reached the island of Clauda, now known as

¹ Some of the ships of this period must, indeed, have been as large as the old wooden line-of-battle ships, for Josephus records that a little before this time, when he was twenty-six years of age, and when Felix was procurator of Judæa, he and six hundred other persons were wrecked

in the Adriatic on their voyage to Rome [JOSEPH. *Life*, iii.]. It is a singular coincidence that Josephus went to Rome on this occasion to plead the cause of some priests of his acquaintance who had appealed from the judgement of Felix to the Emperor Nero.



Rivingtons; London, Oxford & Cambridge.

Standard Geographical Terms.



Gozzo, about thirty miles south of Phoenix, where they had great difficulty in getting the boat on board which had been towing at the stern in the calmer weather, and which was now swamped by the heavy sea. They were also obliged to slip cables under the keel and make them fast on deck, straining them as tight as possible, for the purpose of keeping the timbers of the ship together, and to throw overboard all the spars and rigging that were not absolutely necessary for the navigation of the vessel under one or two sails. As neither sun nor stars now appeared for many days, they could not tell in what direction the ship was driving, and gave up all hope of escape. But St. Paul encouraged them with the assurance that he had seen an Angel of God in the preceding night, who had promised him that he should certainly appear before the Emperor at Rome, and that no life should be lost, although they should be shipwrecked "upon a certain island."

At last, after they had been driven for fourteen days and nights up and down that part of the Mediterranean which lies south of Greece and Italy, and which was then known as Adria, they heard breakers, and found themselves getting into shallower water, and knew that they must be near to some coast. To prevent being driven upon the rocks four anchors were dropped from the stern, holding off the ship, but they had so little hope of beaching her safely that the sailors endeavoured to escape by the boat. St. Paul insisted upon it that unless the sailors remained to work the ship through the dangers that lay before them there was no hope that any of the others could be saved, and so the officer in command of the soldiers who formed the guard of the prisoners ordered the boat to be cut adrift before the sailors had reached it. St. Paul's confident bearing now gave confidence to all the two hundred and seventy-six souls who were on board. He and his Christian companions broke their long fast by first breaking the Bread of Life, and then he encouraged all the rest to eat enough to keep up their strength for the coming trial by himself setting them the example. The ship was then lightened of its cargo of corn, in the hope that they might be able to beach her. The anchors were cut adrift, the steering oars were unlashd, and a sail was set on the forepart of the vessel for the purpose of keeping headway upon her as she was run on shore. This man-

agement so far succeeded that the bows of the ship were driven into the soft clayey beach, but the after part being still at the mercy of the wind and the waves, the almost waterlogged hull began to break up, and the only way for the crew and passengers to save their lives was to try and get through the surf. In the excitement of the moment the soldiers suggested that the prisoners should be put to death: "but the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land" [ACTS xxvii. 1-44]. The promise made to St. Paul was thus fulfilled by the overruling protection of Divine Providence, for while none of the swimmers were swamped in the surf, so none of those who floated ashore on pieces of the wreck were dashed to pieces on the beach; a circumstance that never happened before or since probably in the case of two hundred and seventy-six persons.

The place at which St. Paul and those who accompanied him were thus shipwrecked was the narrow strait between the little island of Salmonetta and the north-eastern shore of St. Paul's Bay, the bay itself being an indentation in the north-eastern coast of the island of Malta, then known by the same name in a more ancient form as Melita. Here the "barbarous people"¹ showed much kindness to the shipwrecked crew and passengers who were thrown upon their hospitality for three months. The Divine Mission of St. Paul was at once manifested to them by his miraculous escape from the bite of a venomous serpent; and he afterwards wrought many miracles of healing, including one upon the father of Publius, the Roman governor of the island. Such miracles indicate that the

¹ The people of Malta are spoken of as "the barbarous people" and "the barbarians," not because they were uncivilized, but, according to the custom of the Greeks and Romans, because they did not speak either the Greek or Latin language [ACTS xvii. 26; ROM. i. 14; 1 COR. xiv. 11]. In this case they probably spoke some mixed dialect in which the language of Phenicia or Carthage was a principal element, but which could be understood by some of those

who had been on board the wrecked ship. The people of Malta were described about sixty-five years before this time as wealthy and prosperous cloth manufacturers (Dion. Sic. *Hist.* v. 12). Those who received the shipwrecked people on first landing were probably fisher-folk, living on the sea-shore, but they appear to have had some large building in which they could receive all the two hundred and seventy-six.

Apostle carried on his missionary work in Malta with success, and he would doubtless be able to add many of the population of the island to the number of the souls which God had given him among his fellow-voyagers [ACTS xxvii. 24]. From that time the Church has never ceased to exist there; and in 1530 the island became the headquarters for two hundred and fifty-eight years of that noble and brave Order of the Knights of St. John which had done such good service to Christendom during those ages when Europe was all but overrun by its Mahometan foes [ACTS xxviii. 1-10].

When the winter was over St. Paul and his companions were taken on board the *Castor* and *Pollux*, another Alexandrian corn-ship, which carried them first to Syracuse, the capital of the province of Sicily, in which Malta was included, where they remained three days, and in a few days more to Puteoli,¹ where the voyage ended.

The officer in charge of St. Paul permitted him to remain for a week at Puteoli among Christians whom he found there: and a messenger having been despatched to Rome to announce his arrival in Italy to the Christian community of the Imperial City, some of them came to meet him on the road, the two parties of travellers meeting at Appii Forum, a small town about forty miles from Rome. At The Three Taverns, about ten miles further on the road, they were met by another party of friends, for the Apostle was well known to the Christians of Rome by his Epistle, if not personally, and the warm welcome which he received was a matter of thanksgiving and encouragement to him. [ACTS xxviii. 11-15.]

On their arrival at Rome, thus escorted, the prisoners were handed over by the centurion Julius to his superior officer, the commander of the Augustan cohort, which was the Emperor's bodyguard. These had their quarters in the Emperor's Prætorium, or "palace" [PHIL. i. 13; iv.

¹ PUTEOLI, situated on the northern shore of the Bay of Naples, and about eight miles west of Naples itself, is now known as Pozzuoli. It was the port for which ships from Egypt and Syria usually made, that their passengers might accomplish the rest of their journey to Rome by land. Thus Herod Agrippa I. landed there [JOSEPH. *Antiq.* xviii. 7, 4], as also did Herod Antipas [JOSEPH. *Antiq.* xviii. 8, 2], and Josephus

himself [JOSEPH. *Life*, iii.]. In the narrative of the Martyrdom of St. Ignatius, written about fifty years after St. Paul's journey to Rome, it is recorded that "when Puteoli came in sight he was eager to disembark there, desiring to tread in the footsteps of the Apostle," but a gale springing up he was unable to do so, and the ship carried him on to Ostia, the port of Rome [Martyrd. Ignat. v.].

22], on the Palatine hill, and there St. Paul spent the following two years [A.D. 61-63] as a prisoner. He was not, however, confined in a prison in the ordinary sense, but had the privilege of renting a house for himself, where he would doubtless also be permitted to have St. Luke at least living with him. But although he was granted this favour he was still a prisoner, and his safe custody was provided for in a way that seems exceedingly cruel to modern minds. For he was bound to the "soldier that kept him" by a chain [ACTS xxviii. 20; *comp.* EPH. vi. 20; PHIL. i. 7, 13, 17; COL. iv. 18], which linked his left hand to the soldier's right hand, and he could only move about by the consent of his guard.¹ [ACTS xxviii. 16.]

§ *St. Paul's First Imprisonment at Rome.*

The unwearying Apostle had no sooner settled down into "his own hired house" than he began that busy life of ministerial work which occupied him during the two years of his imprisonment, and of which there are many traces in the Epistles that he wrote at this time. "After three days Paul called the chief of the Jews together," and introduced himself to them with a few words in which he stated the cause of his arrival and imprisonment there, trying to win their friendship that he might find a favourable reception for the message which he had to deliver to them from his Master on a future day. It was for "The Hope of Israel," he said, the Messiah Whose Coming all Jews longed for, that he was bound with the chain they saw upon him, and thus he led them to enquire respecting the "sect" which alleged that the Messiah had already come, and of which they said, "We know that everywhere it is spoken against." A day was therefore appointed on which the Jews were again to meet the Apostle at "his lodging," and there hear what he had further to say to them.

When that day arrived many Jews came to him, "to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Of this long day's discourse St. Luke gives no

¹ In the same way Herod Agrippa, afterwards "Herod the king," had been secured when he was confined in the same Prætorium for having offended the Emperor Tiberius [JOSEPH. *Antiq.* xviii. 6, 7].

further account in his narrative, but there are very strong reasons¹ for believing that the substance of it is preserved in the first twelve chapters of the Epistle which was subsequently sent to other Jews, and is known to us as

THE EPISTLE TO THE HEBREWS. Assuming the discourse in question to be represented by this Epistle, it will be seen that St. Paul distributed what he had to say to the Jews of Rome under five heads: [1] In the *first section* [HEB. i. ii.] he spoke of Jesus as the Incarnate Son of God; the Incarnation being a personal Revelation of the Eternal WORD. Having indicated the perfect Deity of Him Who thus became Incarnate, the Apostle goes on further to shew that He assumed Human Nature for the purpose of cleansing it from sin and of giving to it a place in heaven. [2] In the *second section*, which consists of six chapters [HEB. iii.—viii.], Jesus is set forth as the High Priest of the New Covenant, standing between God and man as a Mediator not only in Office, but also in Nature, being united to God on the one hand and to man on the other. In the course of this section the Apostle illustrates his argument by many references to the typical teaching of the Old Testament; Moses and Joshua being regarded as leaders whose leadership was typical of Christ's; and Melchizedek as a type of the Eternal High Priest. [3] In the *third section*, which consists of two chapters [HEB. ix., x.], Jesus is set forth as the Sacrifice of the New Covenant, Whose bloodshedding was typified by all the animal sacrifices that had been offered by the patriarchs and under the Law; and Whose Sacrifice alone could be efficacious for the taking away of sin. In this section there is much relating to the typical character of the Levitical ritual; and especially with regard to the ceremonies of the Day of Atonement, which are shewn to have pointed to the perpetual Intercession of our Lord. [4] The *fourth section* [HEB. xi.] is entirely occupied in illustrating the principle of Faith in the unseen by the example of the saints and worthies who were the glory of Jewish history. [5] In the *fifth section* [HEB. xii.] the original address was brought to a conclusion with an exhortation to the Jews to follow the

¹ These reasons are given at length in the Introduction to the Epistle to the Hebrews in Blunt's "Annotated Bible." It seems likely that the

thirteenth chapter was added, and the whole sent to the Jews of Ephesus about A.D. 64.

example of their forefathers by looking to Jesus ; Who, although He had ascended up to heaven and was unseen by mortal eye, was yet the Head of that Kingdom of God which they and their forefathers had expected, the kingdom "which cannot be moved," but is everlasting. Thus the Apostle "expounded and testified the Kingdom of God, persuading" his Hebrew countrymen "concerning Jesus, both out of the Law of Moses, and out of the Prophets" [ACTS xxviii. 23], and in doing so provided a rich treasury of doctrine respecting the Person and Work of our Lord.

But the eloquent and inspired words of St. Paul had little effect upon the Jews of Rome, and the words of warning which are given in the Epistle are recorded by St. Luke in a still more stern form. For when the assembled Jews began to dispute among themselves, some believing and some not believing, the Apostle dismissed them with a warning taken from one of their ancient prophecies, and twice quoted by our Lord Himself [MATT. xiii. 14, 15 ; JOHN xii. 36-41] : "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" [ACTS xxviii. 25-28].

There is nothing to shew with certainty why St. Paul was detained a prisoner at Rome for so long a time as two years. It may have been because his accusers did not appear, or because they demanded delay for the preparation of their case, or because it was difficult to get the Emperor to hear appeals. But whatever was the cause, it is evident that this long detention was providentially ordered for the good of the Church. During that time Christianity was established on a firm footing in Rome and Italy under the guidance of St. Paul : Churches were consolidated and Christians instructed, and a Western centre of Christendom was prepared against the time, now very near, when its Eastern centre, Jerusalem, should be

laid in utter ruin. For all this work the position of the Apostle was, indeed, exceptionally favourable : for while he was a prisoner he was under the protection of the Roman authorities; and as they had as yet seen no necessity for opposing Christianity, the Apostle would be allowed to carry on his work "in all confidence," personally and by the agency of his fellow-labourers, such as Tychicus, Mark, Luke, and Demas [COL. iv. 7, 10, 14], and even of his fellow-prisoners, Timothy [PHIL. i. 1; COL. i. 1; HEB. xiii. 23], Aristarchus [COL. iv. 10], and Epaphras [PHILEM. 23], "no man forbidding him," and the Jews not daring to hinder him. During this period of comparative leisure the Apostle also found time to write some of his Epistles, of which a short notice may here be given.

THE EPISTLE TO THE EPHESIANS [A.D. 62] was written to the Ephesians and to the daughter Churches of Ephesus about four years after St. Paul had parted from the clergy of that city with such touching signs of sorrow when he was on the way to Jerusalem before his apprehension. Under what special circumstances he wrote is not recorded. When he wrote to the Corinthians and the Galatians, the contents of his letters shew that they had been drawn out by disorders which had arisen in the Churches of Achaia and Galatia, but there is no appearance of any such disorders at Ephesus. On referring to the Apocalypse, however, it becomes evident that the Church of Ephesus had to endure much suffering from persecution, our Lord saying to the representative of that Church, "I know . . . thy patience, and how thou . . . hast borne, and hast patience, and for My Name's sake hast laboured, and hast not fainted" [REV. ii. 2, 3]. The latter part of the Epistle is strikingly adapted for persons who were passing through such a time of suffering, or who were anticipating its immediate approach; and when "the prisoner of the Lord" exhorts the Ephesians to "put on the whole armour of God" that they "may be able to withstand in the evil day, and having done all, to stand" [EPH. vi. 11, 13], his stirring language was doubtless intended to help them at a time when all Christian courage and steadfastness was necessary. For similar reasons he may have sent Tychicus to "comfort" their "hearts;" and the salutations customary at the end of the Apostle's letters may have been omitted from consideration and prudence, in case the letter should

fall into the hands of persecutors and so the names of particular Christians should be disclosed to them.

But whatever the circumstances may have been which led St. Paul to write to the Ephesians, they did not influence the tenor of his Epistle to the same extent as when he wrote to the Corinthians and the Galatians, for its central subject is the Unity of the Church. The greater part of the first chapter is occupied with the usual introductory salutation, which is extended to a greater length than in other Epistles, and which incidentally includes doctrinal statements of great importance as to God's eternal purposes respecting the redemption and sanctification of mankind [EPH. i. 1-19]. The Apostle then passes by an almost imperceptible transition to the *first section* of his principal subject, in which he shews that God's eternal purposes are being fulfilled by the salvation of mankind through their union with Christ, "the Head," in "the Church, which is His Body, the fullness of Him that filleth all in all;" this union being effected by a spiritual "creation in Christ Jesus" [EPH. i. 20—ii. 10]. In the *second section* he sets forth the truth that this work of salvation extends to all mankind, Christ having "broken down the middle wall of partition" and united Jews and Gentiles in one spiritual temple, "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone" [EPH. ii. 11-22]. After this second section there follows a long parenthesis, according to his frequent custom, in which the words "I Paul, the prisoner of Christ for you Gentiles," lead the Apostle to digress from his main subject into a chapter relating to his own special mission as regards the reception of the Gentiles into the spiritual family of God [EPH. iii. 1-21]. In the fourth chapter he returns to the point from which he had digressed, and completes his subject with a *third section* on the organic unity of the Church; shewing it to be composed of "one body and one spirit;" which owes its origin to the Exaltation of Christ; which has its Object of faith and worship in the Unity of the Three Persons of the Godhead; and which has its end in the union of its members with Christ and with each other [EPH. iv.]. The Epistle concludes with many practical precepts respecting the Christian life, and with the parable of the Christian's armour of offence and defence while he is living that life as the faithful soldier and servant of Christ [EPH. v., vi.].

THE EPISTLE TO THE COLOSSIANS [A.D. 52] was written at the same period of St. Paul's imprisonment as that to the Ephesians, and was despatched to the Churches of Colosse and Laodicea at the same time. It was occasioned in part or altogether by the spread of Gnostic errors among the Christians of Colosse and the district around: and the opening salutation, which extends to a great length, contains declarations of the truth respecting Christ's Deity and His Work, which are especially aimed at these errors [COL. i.]. The association of an early form of Gnosticism with the district to which St. Paul was now writing is also indicated by the first words of our Lord's own warning to the Church of Laodicea, in which He declares Himself to be "the Amen, the faithful and true Witness, the Beginning of the Creation of God" [REV. iii. 14]: for the Gnostic systems of misbelief all gathered around two primary forms of speculative errors; namely, those respecting the Origin of the material Creation and the Origin of Evil. The third chapter of the Epistle comprises an exhortation to a risen life in Christ [COL. iii. 1-17], enjoining those who had been "raised with Christ" by their regeneration to "seek those things which are above, where Christ sitteth at the right hand of God," setting their "affection on things above, not on things on the earth," because they have "died with Christ" and their "life has been hid with Christ in God." These general principles of a true morality as opposed to a false asceticism are followed up by a more detailed exhortation of the same character on the spiritual relations of domestic life [COL. iii. 18—iv. 6], which, like the preceding section, contains many passages identical, or nearly so, with others that occur in the latter part of the Epistle to the Ephesians. The concluding verses [COL. iv. 7-18] are made up chiefly of salutations to and from particular persons.

This Epistle tells almost the last that is known of Colosse and its Church. Eusebius records in his Chronicle that "the three cities of Asia, Laodicea, Hierapolis, and Colosse, were overturned by an earthquake" in A.D. 64, and it is probable that Colosse itself was not rebuilt: neither it nor Hierapolis being named in the Apocalypse, where the Church of Laodicea alone is addressed. At a later time a new town was built at a short distance from the ancient city, which was named Chonæ, and this was

mistakenly identified by some with Colosse itself. The name of Colosse was also retained as that of the bishop's see, one of the successors of Epaphras appearing at the Council of Chalcedon [A.D. 451], and bishops of the name occur in history even as late as the thirteenth century. There are not wanting indications that the errors respecting which St. Paul warned the Colossians and the Laodiceans were permanently rooted in the district; for at the Council which was held at Laodicea in A.D. 363, canons were passed against magicians, enchanters, mathematicians, and astrologers [COL. ii. 8], against Judaizers [COL. ii. 16], and against those who invoked angels [COL. ii. 18]. The invocation of angels is also mentioned as an existing superstition by Theodoret in the fifth, and by Nicetas Choniates in the twelfth century.

THE EPISTLE TO PHILEMON [A.D. 52] was written at the same time with the Epistles to the Churches of Ephesus and Colosse, when St. Paul was still a prisoner, but when he had also expectations of being soon set at liberty so as to be able to visit Philemon. The purpose for which it was written was partly that of reconciling Philemon to one of his slaves who had escaped from servitude and was now returning to give himself up under the advice and direction of the Apostle. That the returning slave might be received with kindness, St. Paul writes to his master to impress upon him the fact that since Onesimus had become a Christian such kindness was due to him as from one member of God's family to another. Onesimus had, perhaps, been an unprofitable servant to Philemon through his idleness, through depriving his master of his services, or through dishonesty. If that were the case, the Apostle offers to be responsible for the repayment of the amount of which Philemon had thus been a loser: but at the same time he reminds Philemon that his own conversion had placed him under an obligation to the Apostle which ought to be sufficient to cover every such claim.

THE EPISTLE TO THE PHILIPPIANS [A.D. 63] was probably one of many letters which passed between St. Paul and the Churches of Macedonia, and appears to have been written when the end of his first imprisonment was near. Correspondence was sure to take place between St. Paul and St. Luke while the latter was in charge of the Philippian Church, and it was visited more than once by

Timothy, for the Apostle writes respecting him as one who was well known to them [PHIL. i. 1; ii. 19, 22]. But the Philippians had also taken upon themselves the loving duty of supplying the Apostle with funds for his personal necessities and his missionary work, and intercourse would be kept up by means of the messengers who passed to and fro between them. This they had done "in the beginning of the Gospel among them" [PHIL. iv. 15, 16; ACTS xviii. 3]; and ten years later, as well as in the intermediate time [2 COR. xi. 9], they are found to be still fulfilling the duty which they had undertaken by sending Epaphroditus as their messenger, to minister to the wants of the Apostle [PHIL. ii. 25], and to shew their loving care for him [PHIL. iv. 10, 18]. It was this visit of Epaphroditus, and the affectionate purpose of those who sent him, which gave occasion for St. Paul's writing to the Philippians; thanking them for their care of him, and taking the opportunity of giving them words of exhortation and encouragement.

From the circumstances which thus originated the Epistle to the Philippians it naturally assumed the character of an affectionate pastoral letter, instead of embodying a treatise on some doctrinal subject, like the Epistles to the Romans and Galatians, or a series of treatises like the First Epistle to the Corinthians. In a distinctly marked section which follows the opening salutation [PHIL. i. 12-30] the Apostle refers to the circumstances under which he is writing, and respecting which the Philippians had evidently been under an anxiety which they had expressed either in a letter or a message sent by the person who had come with enquiries respecting Epaphroditus [PHIL. ii. 26]. As he had told the Ephesians, so he tells the Philippians, his imprisonment was ordained in God's good Providence for the furtherance of the Gospel, and was in itself a matter for joy rather than sorrow. And he exhorts them, as he had exhorted the Ephesians, that they determine to "stand fast . . . in nothing terrified by" their "adversaries," when the day of persecution shall come: assured that it is a privilege given to them to endure a similar conflict to his, in not only believing in Christ but also suffering for His sake. This most touching and sympathetic address is followed by an exhortation to humility [PHIL. ii. 1-18], which contains a remarkable doctrinal passage setting forth Christ

as the great Example of humility, and incidentally providing the Church with very important statements respecting the Pre-existence, Deity, Incarnation, Obedience, and Exaltation of our Lord. At the end of this the Apostle again returns to personal circumstances, and expressing doubt as to what will be the result of his appearance before Nero, promises that he will at all events send to the Philippians his faithful friend and deputy Timothy, with whom they were well acquainted, and their own messenger Epaphroditus, of whom he speaks in such terms as to suggest that he would return to Philippi as a permanent representative of the Apostle [PHIL. ii. 19-30]. The third chapter contains warnings against false teachers, whom he speaks of in severe terms as "dogs," "evil-workers," "the concision," and "enemies of the cross of Christ" [PHIL. iii. 1-21]. These warnings are so associated with statements respecting the Apostle's position as a Christian Jew as to shew that the Philippian Church was in some danger of corruption from the Judaizers who had caused so much trouble in Asia Minor on the one hand and in Achaia on the other: and other statements respecting the Resurrection suggest that the Apostle also apprehended attacks upon the Philippians from a similar class of misbelievers to those who had taught at Corinth that "there is no resurrection from the dead." The last chapter consists of stirring general exhortations to steadfastness and Christian perseverance, mingled with messages to particular persons, with a loving expression of thanks for the care which they had shewn respecting him, and with some general salutations to the brethren at Philippi from the brethren at Rome [PHIL. iv. 1-23].

This Epistle had not long been despatched to Philippi when St. Paul regained his liberty, the charges brought against him having fallen to the ground when examined into before the Emperor, although he had suffered five years' imprisonment on account of them.

THE GOSPEL OF ST. LUKE [A.D. 62] was probably written by the Evangelist with the assistance of St. Paul during the same period of the Apostle's first imprisonment at Rome. It would have been impossible for any one who held so long and close an intercourse with St. Paul to have written an account of our Lord's acts and words that was not influenced by the oral Gospel which he must have so

often heard the Apostle teaching to his converts : and it has always been believed that the evangelical narrative of St. Luke is a monument of that intercourse. As early as the second century, or the beginning of the third, we have it on record that "Luke's digest of the Gospel men usually ascribe to Paul" [TERTULL. *agt. Marc.* iv. 5]. Origen also speaks of the "third Gospel" as "that according to Luke, which had the approval of Paul, and which was written for converts among the Gentiles" [EUSEB. *Eccl. Hist.* vi. 25]. Later on Eusebius wrote, "It is maintained that it is of the Gospel according to Luke that Paul is accustomed to speak whenever in his Epistles he mentions some particular Gospel of his own, saying, 'According to my Gospel'" [EUSEB. *Eccl. Hist.* iii. 4].

THE ACTS OF THE APOSTLES [A.D. 63] were also written by St. Luke at the same period, and from materials largely furnished to the Evangelist by St. Paul. It was completed about the time when the Apostle's imprisonment ended, carrying the personal narrative on with a few concluding words to the end of the second year after his arrival in Rome.

Thus, in addition to all his other work in preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, St. Paul provided from his prisons at Cæsarea and Rome a rich treasure of New Testament Scriptures which have strengthened and comforted the Church during all subsequent ages.

CHAPTER VI.

The Latter Portion of the Apostolic Age.

ST. LUKE'S History of the Church in the Apostolic Age comes down no further than the time of St. Paul's apprehension at Jerusalem [A.D. 61], and his notices of the Apostles themselves only carry down the life and acts of St. John and St. Peter to A.D. 50, and of St. Paul to A.D. 63, when his narrative is brought to a close. But something more may be gathered respecting each of these three Apostles from the New Testament and from authentic traditions, and thus we learn some-

thing more of the Church in the later half of the first century.

THE CLOSING YEARS OF ST. PAUL'S LIFE AND MINISTRY.

As the end of St. Paul's first imprisonment of five years drew near he had some reasons, with which we are unacquainted, for expecting that he would soon be set free. He wrote to the Philippians that although he desired to depart and to be with Christ, yet he felt that there was still work appointed for him, and that hence he both felt confidence that he should "abide and continue," and not be put to death [PHIL. i. 24-26], and also that he should visit them again [PHIL. ii. 17-24]. He also bade Philemon of Colosse prepare a lodging for him, for he trusted that he should soon be free [PHILEM. 22]. And, as if in anticipation of his own liberation, he tells the Hebrews, probably of Ephesus, that Timothy had been "set at liberty, with whom," if he left Rome soon, the Apostle expected to see them [HEB. xiii. 23; *comp.* PHIL. ii. 19]. But there is nothing whatever in ecclesiastical history to shew how the Apostle's liberation was eventually brought about. Eusebius, however, says that he "defended himself successfully" [EUSEB. *Eccl. Hist.* ii. 22], and St. Jerome that he "was dismissed by Nero."

The traditions of early Christian times make it almost certain that when St. Paul was set free he carried out his long-formed plan of going from Rome to Spain [ROM. xv. 24, 28]. The author of the "Muratorian Fragment" writes of the Acts of the Apostles as the work of an eye-witness, but that Luke does not record "the journey of Paul from Rome to Spain:" and St. Chrysostom expressly states that "after his residence in Rome the Apostle departed to Spain," Corduba being probably one of the places which he and St. Luke visited.

It is also probable that after spending some time in Spain St. Paul visited Britain. St. Clement, the Apostle's fellow-labourer [PHIL. iv. 3], says that he preached "both in the East and the West," and that, "having taught righteousness to the whole world, he came to the extreme limit of the West" [CLEM. 1 *Corinth.* v.], these words being written less than thirty years [A.D. 96] after St. Paul's death, and the expression used being one that

was understood to signify Spain, France, and Britain; the inhabitants of the latter being called also by Horace "ultimos orbis Britannos." It is probable, however, that St. Paul found Christianity already known in England, for Pomponia Græcina, the wife of Aulus Plautius, who was viceroy to the Emperor Claudius in this country, was accused on her return to Rome in A.D. 47 of practising a "foreign superstition" unauthorized by the Roman law, and this was almost certainly Christianity. Gildas also, the earliest Church historian of England [A.D. 560], tells his readers that the sun of Christianity arose in this land about the time when Queen Boadicea was defeated by the Romans; which was in the year 62 or 63, shortly before St. Paul was set free. From Tertullian onward the Christians of Britain are frequently mentioned by the Fathers.

Nearer to the time of his death the Apostle revisited Asia Minor and Macedonia, speaking last words of love and wisdom to, it may be, most of the Churches in whose foundation he had taken a principal part. It seems clear that he was at Crete, where he left Titus as its first bishop [TIT. i. 5], and that he settled Timothy in his bishopric at Ephesus [1 TIM. i. 3; ii. 18], whither he intended to return [1 TIM. iii. 14], although "all Asia" was "turned away" from him [2 TIM. i. 15]. Thence he may have gone to Colosse [PHILEM. 22], Laodicea [COL. ii. 1], and Hierapolis [COL. iv. 13], places which he seems not to have visited before his first imprisonment. Probably the last Churches which he visited were those of Macedonia [PHIL. ii. 24], on the borders of which, in the city of Nicopolis, he intended to spend the winter months of that year [TIT. iii. 12, 13], employing himself on the care of the Churches, sending Artemas or Tychicus to Crete, and being visited by Titus, Zenas the lawyer, and Apollos.

THE FIRST EPISTLE TO TIMOTHY [A.D. 67], the first of the "Pastoral Epistles," was written during this last visit of the Apostle to Macedonia. The opening chapter of this Epistle is of a personal character, the aged Apostle addressing to his "son in the faith" an admonition respecting his charge of the Church of Ephesus, and particularly with reference to those Gnostic and Judaizing teachers who were leading the Ephesians astray from the true faith which they had learned at the

mouth of the Apostle [1 TIM. i. 1-11]. This opening address is broken in a very striking manner by a reminiscence of the writer's own errors in respect to the faith; humble and penitent thoughts springing up at the close of his life respecting the condition into which he himself had fallen forty years before, and leading him to offer a fervid thanksgiving for the mercy that he had obtained in his Conversion [1 TIM. i. 12-17]. The charge to Timothy is then resumed, and two persons, Hymenæus and Alexander, are named as having been among the leaders of those who "concerning faith made shipwreck" [1 TIM. i. 18-20]. The second section of the Epistle is occupied with directions respecting the duties of the faithful in regard to Divine service. "Supplication, prayers, intercessions, and Eucharists" are to be offered on behalf of all men, particularly of kings and others in authority [1 TIM. ii. 1-7]: and these acts of Divine worship are to be performed by men, who alone are to minister in the Church, women being enjoined to remain in submission and silence, not usurping a position of ministerial authority towards men [1 TIM. ii. 9-15]. Having given this general direction respecting the persons by whom Divine worship is to be ministerially offered, the Apostle goes on to speak more particularly of them, setting forth the qualifications which should be required in those who are to fill the office of ministerial overseers or "Episcopi" of the Church, as priests were then designated, and of those who were to serve in the subordinate office of the diaconate [1 TIM. iii. 1-16]. The remaining half of the Epistle contains precepts for the guidance of Timothy, as head of the Clergy and Laity of the Church at Ephesus, in maintaining true Christian doctrine and Christian practice among them. The warnings which are given respecting the former shew that the Faith was endangered by teachers who inculcated a false asceticism grounded on the principle that natural inclinations are necessarily evil, and the Apostle condemns both them and their principles in unsparing terms [1 TIM. iv. 1-10]. He enjoins Timothy to stand firm against these errors; to live so that his want of venerable age may not nullify his authority; to exercise the ministerial gift which had been bestowed upon him when he had been set apart for his almost apostolic office; and to give himself up wholly to the work of his ministry [1 TIM. iii. 11-16]. In the sixth

chapter St. Paul deals with the subject of Church discipline, especially with respect to the Clergy and the widows of the Church [1 TIM. v. 1-25]: and the Epistle concludes with some admonitions which have reference chiefly to the laity; towards whom, and especially towards those who are rich, the Apostle enjoins great boldness and faithfulness on Timothy in executing his office.

THE EPISTLE TO TITUS [A.D. 67] was also written by St. Paul during his last sojourn among the Churches of Macedonia. This is the second of the "Pastoral Epistles." It opens with a salutation which embodies a general admonition to Titus respecting the duties that his father in God had intrusted to him, and stating expressly the purpose for which he had been left in Crete, that of setting in order the things that were wanting through the absence of a settled ministry, and of giving that settled ministry to the Church by ordaining priests in every city [TIT. i. 1-5]. The qualifications of the persons to be ordained priests [Gr. *presbúteroi*, or *episcopoi*] are then laid down, special attention being required to such qualifications because some, especially among the Jewish Christians, had become unruly, vain talkers and deceivers, seducing whole households from the Faith by their false teaching, and all for the sake of "filthy lucre" [TIT. i. 6-16]. This section is followed up by another in which St. Paul gives directions of a typical character as to the injunctions which Titus should impose on various classes of the laity, aged men and women, young men and young women, and servants [TIT. ii. 1, 10], these admonitions being combined with solemn exhortations to Titus himself that he should shew a good example in respect to the things which he taught, being thus able to "speak, exhort, and rebuke with all authority," his flock having "no evil thing to say of him," and no reason why they should "despise him" [TIT. ii. 7, 8, 11-15]. In the third chapter the Apostle continues these directions, but with reference to the relations between Christians and the Roman government and to the internal discipline of the Church. Titus is to enjoin subjection to the supreme rulers of the empire and obedience to their representatives; he is to avoid all evil speaking respecting them; not to engage in any acts of resistance to them; and to show meekness in all his conduct towards them: remembering that it is only by the mercy and loving-kindness of their Divine Saviour that Christians have been

brought to better things than the heathen around them [TIT. iii. 1-7]. A precept is then given, with the emphatic prefix "This is a faithful saying," in which Titus is directed to impress the Cretans with the duty of maintaining "good works" which shall correspond to the Faith that they profess, avoiding for the future those profitless speculations of Judaistic Gnosticism which he had found to be so rife among them [TIT. iii. 8, 9]. This leads to another precept respecting those who have carried these speculations to such a length as to be actually heretical. They are to be admonished once, and a second time if still continuing in their heresy, and then to be excommunicated, as being self-condemned [TIT. iii. 10, 11]. The Epistle concludes with several directions to Titus connected with his rejoining the Apostle at Nicopolis, and with the usual benedictional salutation.

At Nicopolis, or Philippi, or Troas, which latter place he left so hurriedly that he could not carry away his cloak and books and parchments [2 TIM. iv. 13], St. Paul was arrested a second time, perhaps again at the instigation of the Jews, and was carried to Rome to be again imprisoned, perhaps by way of Miletus, where he may have met Timothy, and of Corinth [2 TIM. i. 4; iv. 20], where the ship which carried him may have touched on its way from Ephesus to Italy. How long this last imprisonment endured there is nothing to shew. On his first examination,—not now probably before the Emperor, unless he had appealed a second time,—he was left to stand alone by those who ought to have stood by him, but for the time he escaped condemnation, being delivered out of the mouth of the lion [2 TIM. iv. 16, 17]. He had, however, no expectation that he should eventually be spared, the cruelty of Nero towards Jews and Christians having become conspicuous in a terrible persecution since the Apostle's first imprisonment. He felt that the time of his departure was at hand, that he had at last, after so many labours and sufferings, finished his course, and that now he could hope to be with Christ and to receive the "crown of righteousness" [2 TIM. iv. 6-8]. To the last, however, he was engaged in taking care of the Churches. Crescens he had sent to Galatia, Titus to Dalmatia, Timothy and Mark he desired to come to him for his last instructions, having sent Tychicus to them. Luke alone was with him when he wrote, and probably he alone at the last [2 TIM.

iv. 9-12]. It was in the expectation of his end that the Apostle wrote to his "dearly beloved son" the third of the "Pastoral Epistles."

THE SECOND EPISTLE TO TIMOTHY [A.D. 68]. The first portion of it is of a similar personal character to the opening section of the First Epistle, consisting of an admonition to Timothy as a ruler of Christ's Church and a guardian of its Faith. The Apostle writes in the tone of one who is suffering, being probably subjected to a much stricter form of imprisonment than he had to endure six years before, and evidently feeling himself deserted by some whom he had expected would share his dangers rather than forsake him. As he had recalled the time of his own conversion in the opening of his First Epistle, so here he touchingly recalls the memory of Timothy's early youth and the pious training which he had received from his mother and grandmother; encouraging him by the recollection of it to stand firm in the face of trouble and persecution, and not to be ashamed of suffering for his Lord. At the close of this chapter he refers to three persons by name in such a manner as to suggest that Phygellus and Hermogenes had saved themselves from persecution by some unworthy conduct, and that Onesiphorus had suffered martyrdom in Rome [2 TIM. i. 1-18]. The second chapter consists of exhortations addressed to Timothy respecting his own conduct as a ruler of the Church who would meet with difficulties and trials within and without. He is exhorted to be careful in handing on the traditions of the Gospel to faithful men, by whom they may be handed on to others [2 TIM. ii. 1, 2]; to endurance of hardship, and to unworldliness "as a good soldier of Jesus Christ;" to sound judgement in dealing with those who had fallen into error; and to holiness of living in faith and practice, both for his own sake and as an example to others [2 TIM. ii. 3-26]. The first half of the third chapter contains warnings against false teachers, of a similar character to those of the fourth chapter in the First Epistle; these warnings being also prophecies relating to both a near and a distant future, and pointing to a great falling away on the part of many Christians [2 TIM. iii. 1-9]. The second half of the same chapter recalls to the mind of Timothy the circumstances of his association with the Apostle; the *lesson of endurance* under persecution which he had thus

learned; and the thorough instruction in Christian doctrine which his master had engrafted upon his previous knowledge of the Old Testament Scriptures [2 TIM. iii. 10-17]. The fourth chapter, the close of all St. Paul's writings, begins with a repetition of the solemn charge which forms his ministerial parting from Timothy, and associates it with his own coming departure, of which he was now fully assured: and the Epistle ends with a touching request that Timothy will come to him as soon as possible, with some sad words respecting the Apostle's present position, and with some salutations to friends at Ephesus [2 TIM. iv. 1-22].

The Martyrdom of St. Paul is often mentioned by early writers, but little is known of its circumstances. His friend Clement says that "he suffered martyrdom under the prefects, and was thus removed from the world and went into the holy place, having shewn himself a striking example of patience" [CLEM. 1 *Corinth.* v.]: from which it appears that his sentence was carried out after the murder of Nero, which occurred in June A.D. 68, and while the prefects Sabinus and Tigellinus were taking charge of the government until the arrival of Galba, who had been chosen as Nero's successor. Tertullian says in two places that the Apostle was beheaded, and that this mode of death was awarded him as a privilege because he was a Roman citizen [TERTULL. *Scorp.* xv.; *Præscr. Her.* xxxvi.]. St. Jerome states that he was martyred on the same day with St. Peter; a similar statement is found in two writers of the third century, Caius of Rome and Dionysius, bishop of Corinth, who are quoted by Eusebius [EUSEB. *Eccl. Hist.* ii. 25]: and tradition says that the two Apostles had been confined together in the Mamertine Prison, which was the Newgate of Rome. Caius says that the martyrdom took place on the road from Rome to Ostia, and St. Gregory the Great specifies it as *Aquæ Salvæ* [GREGOR. *Ep.* xii. 9], a place now called the Three Fountains, not far from the great church of St. Paul on the Ostian Road. The same place is named in the Greek Acts of Peter and Paul, and it is there said to be about three miles from the city. The day on which the Apostle suffered was no doubt June 29th, A.D. 68, shortly after the death of Nero, and before the arrival of Galba in Rome, that day having been celebrated as its anniversary from primitive times.

His body was buried near the place of his martyrdom, perhaps in the Catacombs [EUSEB. *Eccl. Hist.* ii. 25], but was afterwards removed to a church built on the spot by Constantine: this church being replaced by the noble one which still exists in the reign of Theodosius. A sarcophagus in the crypt under the altar of that church is supposed still to contain his remains.

THE CLOSING YEARS OF ST. PETER'S LIFE AND MINISTRY.

The latest time at which St. Peter [see page 306] is mentioned in the New Testament, except in his own Epistles, is A.D. 50, when St. Luke speaks of his presence at the Apostolic Council, and by St. Paul as being at Antioch [GAL. ii. 11]. It is supposed that after this he lived chiefly at Antioch for several years, and that from thence he made missionary journeys into Asia Minor. But soon after St. Paul's departure from Italy for western and northern Europe, after his first imprisonment, St. Peter appears to have visited Rome a second time, and from that city, which he calls by the mystical name of "Babylon," he wrote

THE FIRST EPISTLE OF ST. PETER [A.D. 64]. This was addressed to "the pilgrims of the dispersion" in the several provinces of Asia Minor; that is, to Gentile Christians who had been driven from their homes by persecution, and whom the Apostle addresses as persons who had once practised "abominable idolatries," but were now among the faithful, who were once "not a people, but are now the people of God." [1 PET. i. 14, 18; ii. 10; iv. 3.]

The object of the Epistle was evidently that of exhorting the Christians of Asia Minor to patience and constancy under persecution, in which it resembles the earlier Epistle of St. James. According to St. Paul's practice, St. Peter begins with an apostolic salutation, which is constructed with special reference to the subsequent exhortations: referring, as it does, to the call of the Gentiles into the Church of God; to the good hope set before them; to the trials through which the Christians of Asia Minor were passing; and to the constancy with which they should be endued under the influence of the faith that pointed to the fulfilment of God's promises [1 PET. i. 1-12].

The Apostle then sets before those to whom he is writing their position as children of God, who have been called, through the ministration of men inspired by the Holy Ghost, to the salvation which had been promised by the mouth of ancient prophets; who are therefore called to work out their salvation even though it be in the midst of suffering; who have received grace to stand firm through their union with the Incarnate WORD; and who by the same union are entitled to eternal life and glory if they persevere to the end [1 PET. i. 13—ii. 10]. Out of the principles thus laid down there arise a series of exhortations. The first of these deals with the duties of the Christian life, attention to which is the more necessary since they are sure to be charged with evil-doing by their persecutors. They are all admonished to be obedient to the authority of the Roman emperor and his representatives; and are urged to shew practical love towards each other in the time of their distress [1 PET. ii. 11—iii. 12]. These exhortations to Christian duty are followed by a fervent admonition to patient and faithful constancy under persecution and suffering, the sufferings of their Lord being set before them as the Holy Example at which they are to aim in the endurance of their own fiery trial [1 PET. iii. 13—iv. 19]. The last chapter consists chiefly of an exhortation addressed to the clergy, in which St. Peter has evidently a keen remembrance of the admonitions which “the Chief Shepherd” had given to himself to “feed the flock of God,” the Epistle concluding with a benedictional salutation similar to those used by St. Paul.

THE GOSPEL OF ST. MARK [about A.D. 67] may also be regarded as representing St. Peter’s teaching in the same manner as the Gospel of St. Luke represents that of St. Paul. [See page 372.] Papias, in the second century, writes thus: “And the Elder said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings and acts of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities of his hearers, but with no intention of giving a regular narrative of the Lord’s sayings. Wherefore Mark made no mistake in thus writing some things as he remembered.

them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into his statements" [EUSEB. *Eccl. Hist.* iii. 39]. Tertullian says, "The Gospel which Mark published may be affirmed to be Peter's, whose interpreter Mark was" [TERTULL. *agt. Marc.* iv. 5]. Irenæus writes in one place that, after Peter and Paul had left Rome, "Mark, the disciple and interpreter of St. Peter, did also hand down to us in writing what had been preached by Peter;" and in another, when quoting from the beginning of the Gospel, he speaks of its author as "Mark, the interpreter and follower of Peter" [IREN. *agt. Her.* iii. 1, 1. 10, 6]. Clement of Alexandria says that those who heard St. Peter were so enlightened by his teaching, "that it was not sufficient for them to hear once only, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with many entreaties in their solicitations of Mark, as the companion of Peter, and whose Gospel we have, that he should leave them in writing a memorial of the doctrine thus orally communicated to them" [EUSEB. *Eccl. Hist.* ii. 15; vi. 14]. Eusebius also quotes Origen as saying that "the second Gospel is according to Mark, who composed it as Peter explained it to him, whom the Apostle also acknowledges as his son in his general Epistle." These testimonies are conclusive evidence as to the opinion prevalent among the earliest Christian writers on the subject, and they lived so near to the time of St. Mark and St. Peter that their opinion was no doubt founded on trustworthy tradition or on writings not now extant. It may be that the Evangelist who was so dear to the Apostle when he wrote his Epistle from Babylon was with him also in the latest year of his life, and that thus St. Peter carried out by means of him the intention which he expressed in his Second Epistle, "I will endeavour that ye may be able after my decease to have these things always in remembrance" [2 PET. i. 15; *comp.* MARK i. 1].

THE SECOND EPISTLE OF ST. PETER [A.D. 68] was written by the Apostle from Rome, and very shortly before his death, when he was about eighty-five years of age. It was addressed, like his First Epistle, to the Christians of Asia Minor, and for the purpose of fortifying them against errors in doctrine and practice which were arising among them, or which were likely to arise very shortly in the

"last days" of the Jewish Dispensation. It opens with an apostolic salutation of a more Catholic character than that which is prefixed to his former Epistle, and, indeed, than that of any other Epistle except that of St. Jude, no particular Churches whatever being named or indicated in it. But this general character of the salutation is somewhat modified by a personal reference which is contained in a later chapter, where the Apostle speaks of this as a "Second Epistle" [iii. 1], thus implying that he had written one previously to the same persons whom he was now addressing. This leads to the conclusion that the Second Epistle as well as the First was sent to the Churches of "Pontus, Galatia, Cappadocia, Asia, and Bithynia" [1 PET. i. 1], that is, the Christians of Asia Minor in general. The salutation here, as in the First Epistle [1 PET. i. 3, 4], refers at once to Holy Baptism and its results, containing one of the most definite statements in the New Testament respecting the latter, and admonishing those who are addressed to use the grace given in their new birth as the moving power of a holy Christian life [2 PET. i. 1-11]. In the section which follows St. Peter states at length what is his object in writing. He is drawing to the close of his long life and ministry, and he thinks it right to warn the Churches of Asia Minor before his death respecting the Antichristian teaching of the Gnostics, whose principles amounted to an actual denial of the Lord Who had redeemed them. This warning, he reminds them, he and the other Apostles were specially qualified to give, for they had been eye-witnesses of that glory of Christ by which He was declared to be God the Son: but he also reminds them that they have not only the testimony of eye-witnesses, but that of the sure prophetic word spoken through holy men of old by God the Holy Ghost [2 PET. i. 12-21]. From this point the Apostle passes on to the main subject of the Epistle, in which he refers to the false teachers in terms of strong condemnation. In this part of his Epistle the aged Apostle writes with the fervour of an ancient prophet, and we seem to hear the tones with which he encountered Simon Magus, tones as severe as those used by him nearly forty years before when he had told that "false prophet" that he was "in the gall of bitterness, and in the bond of iniquity" [ACTS viii. 23]. The particular heresy of the false teachers is described as that of denying

Christ in His aspect as the Redeemer of mankind : an inclusive description which identifies them with the earlier Gnostics, such as Cerinthus, who refused to believe in His Lordship as God, and thus denied His Mediation and Intercession as God and Man, and His future Advent as God and Man to judge the world. But this heresy is spoken of also as leading to practical ungodliness, those who had forsaken the right way in belief forsaking it also in practice, and falling into a licentious Antinomianism which made their condition worse than it had been when they were heathen, and which would bring upon them a penal condition of suffering between death and judgement with a still more fearful retribution at the last day [2 PET. ii. 1-22]. In the third section of the Epistle St. Peter urges upon his readers that the Christian life should be a preparation for Christ's Coming. But some would say, Where is the fulfilment of the promise that He should come? and encourage themselves and others in wickedness by the taunting scoff that the world remained just the same notwithstanding all the predictions of evil and destruction which had been made respecting it. Such scoffers are answered by reference to the Creator's work in making the world, which is taken by St. Peter as an evidence that in His own appointed time He could unmake it. It had been destroyed by water once, it would again be destroyed, not by water, but by fire. But lest his readers should fall into the error of supposing that this and the Lord's Second Coming were to take place immediately, the Apostle warns them that with the Lord of all Eternity a single day is as a thousand years, and a thousand years as one day, all time being one continual present with Him. Nevertheless that day will surely come in God's appointed time, and therefore Christians should prepare for it by godly living, looking for a new heaven and a new earth in which godly living alone would have a place. This brings St. Peter to recur to the precepts with which he had opened the Epistle, bidding them, in words which give the key to its teaching, to make their calling and election sure, being especially careful to guard against being led away from it by error, growing in the grace which God had given them, and in the knowledge of their redeeming Lord.

While St. Peter was residing at Rome the Emperor Nero returned from Greece, and it was evident that a fresh

persecution was approaching. The Christians of the city earnestly entreated the aged Apostle to leave it, in the hope that by his doing so he might still be preserved to the Church. At first he refused, but afterwards he yielded to their entreaties, and succeeded in passing beyond the walls. But, as he was leaving the city behind him, the Apostle met his Master going toward Rome as St. Paul had met Him in the way to Damascus. "Lord, whither goest Thou?" asked the Apostle, and the reply was given that the Master must go to suffer a second time since His servant was afraid to die for His sake. Then, as when Jesus had looked on the Apostle in the house of the high priest many years before, so now, the trial of faith ended in victory, and Peter returned to the city to be carried to that cross whither at first he was unwilling to go [JOHN xxi. 18]. The fact of his martyrdom is recorded by several early Christian writers. St. Clement, writing in the last quarter of the first century, speaks of the Apostle's martyrdom, but says nothing respecting the manner of it, or the place where it occurred [CLEM. I *Corinth.* v.]. Early in the third century, Hippolytus, who was bishop of a suburban see and resided in Rome, wrote: "Peter preached the Gospel in Pontus, and Galatia, and Cappadocia, and Bithynia, and Italy, and Asia; and was afterwards crucified by Nero in Rome with his head downward, as he had himself desired to suffer in that manner" [HIPPOL. *Fragments on Twelve Apostles*]. Tertullian, about the same time, wrote: "How happy is the Church of Rome, on which Apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord's; where Paul wins his crown in a death like John's; where the Apostle John was first plunged, unharmed, into boiling oil, and thence remitted to his island exile" [TERTULL. *Prescrip. agt. Heret.* xxxvi.]. Writers of a little later date mention that St. Peter was crucified in the circus of Nero, on the Vatican Hill, and that his body was buried near the Triumphal Way by a priest named Marcellinus. About a century and a half afterwards a Roman priest named Caius wrote: "And I can shew you the trophies of the Apostles. For if you choose to go to the Vatican or to the Ostian Road, you will find the trophies of those who founded this Church" [EUSEB. *Eccl. Hist.* ii. 25]. The small church which was erected over his grave being destroyed, however, soon after these words had been

written, the body of St. Peter was removed and placed beside that of St. Paul in the cemetery in the Ostian Way, about two miles from Rome. Thence it was brought back to the Vatican by Cornelius, the twentieth Bishop of Rome [A.D. 251-252], and there a great church was built over it on the site of the circus of Nero a century later by the Emperor Constantine, the modern St. Peter's occupying the same site. The date of the Apostle's martyrdom was the fourteenth year of the Emperor Nero's reign, or A.D. 68, when he was about eighty-five years of age: and it has been commemorated on the twenty-ninth of June with that of St. Paul, both in the Eastern and the Western Church, from primitive times, traces of the festival being found in the third century, and sermons existing which were preached on the day by St. Augustine, St. Leo, and others of the Fathers.

THE CLOSING YEARS OF ST. JOHN'S LIFE AND MINISTRY.

The latter part of St. John's life was spent at Ephesus, but nothing is said in the New Testament of his residence there. He appears to have been at Rome, having been taken thither, perhaps from Ephesus, at the time when SS. Peter and Paul suffered martyrdom, and it appears that Nero intended to put him also to death. "How happy," writes Tertullian, "is the Church of Rome, on which Apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord's; where Paul wins his crown in a death like John's; where the Apostle John was first plunged, unharmed, into boiling oil, and thence remitted to his island exile" [TERTULL. *Prescrip. agt. Heret.* xxxvi.]. This banishment to Patmos took place, there is good reason to believe, in the same year as that in which St. John's two brother Apostles were martyred, and it was while there that he wrote

THE REVELATION [A.D. 69], shortly before the destruction of Jerusalem. This book, frequently called by the English form of its Greek name, The Apocalypse [Gr. *Apokalúpsis*], is a mystical history of the conflict between the Kingdom of God and the powers of evil, shewing how that conflict began even before the Incarnation of "The Man Child," and how it will end in the perfect victory of that Incarnate God when He goes forth finally "con-

quering and to conquer." It consists of ten principal sections, the great body of its prophetic visions being contained in a central section which extends through eleven chapters [REV. vi.—xvi.].

The *first section* is introductory, and relates principally to a vision of Christ in His glory, which was vouchsafed to the Apostle [REV. i.]. The *second section* consists of seven messages which Christ in glory sent to the seven principal Churches of Asia, and which He directed St. John to write to them in the form of Epistles. Each of these has its own characteristic feature, which adapted it to the circumstances of the particular Church addressed, and which also makes it suitable to the condition of other Churches in all times, and to that of the Catholic Church at large in different ages. Thus the Epistle to the Church of Ephesus [REV. ii. 1-7] deals with the subject of decline from first love: that to Smyrna [REV. ii. 8-11] with the subject of stedfastness under persecution: that to Pergamos [REV. ii. 12-17] with the toleration of heresy: that to Thyatira [REV. ii. 18-29] with the subject of heresy among the members of the Church itself: that to Sardis [REV. iii. 1-6] with spiritual deadness: that to Philadelphia [REV. iii. 7-13] with stedfastness in the Faith: and that to Laodicea [REV. iii. 14-22] with lukewarmness. In the *third section* St. John sees the Church in Heaven offering worship to the Triune God, bowing down before His throne, and giving "glory and honour and thanks" to Him in similar words of praise to those which Isaiah had heard sung by the Seraphim eight centuries before. But, like the preceding Epistles, this vision is of a typical character, the worship of the courts of Heaven being a pattern for that of the Church on earth, the principal feature in both being the worship of Three Persons in One God, the Creating Father, the Redeeming Son, and the Sanctifying Holy Ghost [REV. iv.]. The *fourth section* contains another preliminary vision in which there is mystically set forth a Revelation of the Lamb of God, that is, the Son of God in His aspect as Son of Man, receiving "all power in heaven and in earth" [MATT. xxviii. 18] as the Head of the Church. In this vision a roll sealed with seven seals is taken by the Lamb of God from the right hand of Him Who is revealed as sitting upon the throne of Divine Majesty; and the opening of the seven seals of this book represents not only the making known of hidden things,

but the making them known by the event, that is, by the actual providential accomplishment or permission of the events indicated. It is also revealed in this vision that the Lamb of God Who was slain but now liveth for ever and ever receives the adoration of all the angels and saints in Heaven, and is therefore to be worshipped by all on earth, the worship of God Incarnate thus forming part of the worship of the Holy Trinity [REV. v.]. The *fifth section*, the central prophetic portion of the Apocalypse, consists of many visions which set forth Christ's providential rule over His Church. There are four groups of these visions, each series of them developing out of the preceding one; but all are of too mystical a character to admit of any satisfactory explanation within the compass of a few words. It must suffice to say that the *first series* of visions relates to the last age of the Jewish Church [REV. vi—viii. 6]: that the *second series* represents a series of epochs leading up to, and culminating in, the Incarnation [REV. viii. 7—xi. 19]: that the *third series* relates to the times of the Incarnation [REV. xii—xv.]: and that the *fourth series* relates to events which will immediately precede the End of the World.

The concluding portion of the book consists of four sections relating to the destruction of earthly powers which have set themselves up as adversaries of Christ's Kingdom [REV. xvii., xviii.]: the Second Advent of Christ in His glory [REV. xix.]: the complete subjugation of Satan and the Millennial reign of our Lord [REV. xx.]: and the beginning of the Church Triumphant or New Jerusalem [REV. xxi—xxii. 5]. The last verses of the last chapter form an Epilogue to the Apocalypse similar in character to the Prologue with which it opens.

§ *The End of the Jewish Dispensation.*

The Apocalypse was written by St. John at that critical period in the history of God's Providence towards His people when the Jewish Dispensation was being finally brought to an end, and when the Christian Dispensation was being finally established as the religion of His Kingdom. For although our Lord had completed the Personal work by which He became the Head of the Church when He had ascended up to Heaven, yet He permitted the *ancient system* ordained for the Jews at Sinai to be still

carried on for the Jews, though not for others, during a whole generation after that Ascension : and the Divinely ordained sacrifices of the Temple were not discontinued until they could no longer be offered by reason of its providential destruction. The final abolition of the Jewish religion, and the time from which it no longer continued to be an acceptable service to God, is to be dated, therefore, at

THE DESTRUCTION OF THE TEMPLE, which took place in the autumn of A.D. 70. The last ages of the Jewish Dispensation lasted over nearly six centuries, beginning with the dedication of Zerubbabel's Temple [B.C. 515], and ending with the destruction of its last remains and of the Temple of Herod by the Romans [A.D. 70]. These ages were marked by a great declension in the glory of the Jewish religion as a system of Divine institution, and by the great developement of human elements in it which were unknown in preceding times. The century which began with the Incarnation, and toward the close of which the Jews were finally dispersed, was the concluding portion of this period ; and the Jewish system of religion during this New Testament age varied in such important particulars from that of the earlier and middle ages that its real character cannot be at all understood by reference only to the Old Testament and the Law. The "Second House" was far from being what the "First House" had been ; the voice of prophecy had become silent ; the synagogue system had become a most important element in the religious life of the Jews ; and the unity of Jewish views respecting the Law had been broken in upon by sects and schools of thought which exercised a most important influence. Much of our Lord's language, and much in that early history of His Church which is contained in the New Testament, is only to be understood properly by reference to these differences between the later and the earlier phases of the Jewish Dispensation and Jewish religion.

But with the destruction of the Temple the religion ordained at Sinai entirely passed away, and the system grafted on it by David and Solomon also passed away, except so far as its Psalms were adopted for Christian worship. In later ages the Jewish race have adopted a religion of which their forefathers knew absolutely nothing : a religion in which there is no altar, no priest.

hood, no sacrifice. The Law was so essentially associated with sacrifices that the cessation of these has made its observance impossible. The external mark of the Hebrew race is still maintained by the Jews,—though it is no longer restricted to them, Mahometans also adopting it,—and there is a distorted shadow of their ancient faith in the Rabbinical traditions which have, in practice, been substituted for the Law: but the religion of Moses, and of the Kings and Prophets, so far as it was Jewish, was buried under the ashes of the Temple, and the Jews have not attempted to resuscitate it.

THE JEWISH TYPE OF CHRISTIANITY was naturally developed in its strictest form in the Church of Jerusalem, and was so dependent on the Temple system that when the Temple was destroyed the peculiarities of Jewish Christianity began to pass away. A short account of the Church in which these peculiarities were most developed will be useful.

In the early days of Christianity the Apostles, and those who were able to do so, attended the Temple worship, going there daily at the hours of prayer, and especially when the evening sacrifice was being offered [ACTS ii. 46; iii. 1; iv. 3], and they appear to have established no distinctive form of Christian worship except that which was immediately connected with the celebration of the Holy Eucharist. As time went on “a great company of the priests were obedient to the faith” [ACTS vi. 7]; and it is by no means certain that when they became Christians they renounced their Levitical birthright and obligations by ceasing to attend in their courses to offer up the sacrifices and perform their other duties in the Temple. Twenty years later [A.D. 50], when some Jewish Christians from Judæa endeavoured to force the Levitical Law with all its burdens upon Gentile Christians, the Apostolic Council was held, and regulations were laid down for the guidance of those who had charge of the Gentile Churches: but there is no sign that the Christian Jews themselves had given up the observance of the Law, and the inference to be drawn from what is recorded respecting the proceedings of the Council leads to the conclusion that the question of doing so had not even arisen. The apostolic “decrees” are expressly addressed to “the brethren which are of the Gentiles” [ACTS xv. 23]: and this special form of address obviously suggests that the brethren which were of the

Jews were excepted from their operation, whether in Jerusalem and Judæa, or in foreign cities and countries, they being still left to combine the observances of the Law with the faith of the Gospel and the use of the Holy Eucharist. Eight years later [A.D. 58], when the Christian Church was a generation old, St. Paul visited Jerusalem for the purpose of keeping a Levitical feast; and he found there a large community of Jewish Christians, "many thousands," of whom a good proportion had doubtless come from a distance for the same purpose as himself, whom St. James declared to be "all zealous of the Law," and whose feelings on the subject the Apostle of the Gentiles was desired to conciliate. [ACTS xxi. 17-26.]

This is the last that is heard of the Church of Jerusalem in the New Testament: but as this was within twelve years of the coming destruction of the Temple and City, and was also twenty-eight years after the Day of Pentecost, there is no room to doubt that the type of Christianity which had prevailed for the longer period would continue to prevail during the shorter. The Christians of Jerusalem doubtless continued to be "zealous of the Law" down at least to the end of their residence in the Holy City, and therefore to the time, four years after these words were spoken to St. Paul, when St. James wrote his Epistle to them. But something further is to be gathered on the subject from a fragment of the very early Church History of Hegesippus, written in A.D. 180, but now nearly all lost. In this fragment, which is preserved in the pages of Eusebius, St. James is described as living the life of a Nazarite to the last, and as spending most of his time in prayer in the Temple, so that he became "camel-kneed" through continual kneeling on its marble pavements. When he was questioned by the Jewish rulers respecting Christianity, the question which they asked of him was, "What is the door of Jesus?" This enquiry, which at first sight seems so strange, had reference to that Jewish form of Christianity which was called "The Way," and of which St. Paul said before Felix, "So worship I the God of my fathers" [ACTS xxiv. 14].

The first great break in this Judaic form of Christianity occurred when the Christians of Jerusalem removed from the Holy City to Pella, a town on the east of the river Jordan, a short time before its siege by the Romans

began, probably in A.D. 68. They were then separated entirely from the system of Levitical sacrifices, for these could only be offered in the Temple; and although they returned to the Holy City as soon as the country was quiet again, they made no attempt to revive these sacrifices. It is said by Epiphanius that one of the few buildings which remained entire among the ruins was that in which they had been accustomed to celebrate the Holy Eucharist, the "Upper Room" of the Last Supper, which had been used ever afterwards as a church. Here they continued in peace until the time of Trajan, when the Jews aroused a persecution against them, and Simeon, the brother of St. James, now an hundred and twenty years old, was martyred by crucifixion. A few years later the revolt of Bar-cohab occurred [MATT. xxiv. 15], and after its suppression [A.D. 135] the Church of Jerusalem set aside its Jewish customs altogether, electing Marcus, a Gentile Christian, to be its Bishop. From this time, therefore, it lost its distinctive character and was assimilated to the rest of the Eastern Church. Its Liturgy, under the name of the Liturgy of St. James, is still extant.

St. John is the only one of the Twelve Apostles of whom it is certainly known that he lived beyond the time when the Jewish Dispensation came to an end with the destruction of the Temple. It is probable that when the power of the Jews as a people had been thoroughly broken up by their slaughter during their war with the Romans and the utter desolation of Judæa, more leniency was shewn towards Christians, whom the Romans associated to a great extent with Jews, and that St. John was thus liberated and allowed to return to Ephesus soon after he had written the Apocalypse. There he resided chiefly for the remaining thirty years of his life, and there probably, about the time of his return from Patmos,

THE GOSPEL OF ST. JOHN [A.D. 70] may have been originally composed as an answer to heresies which had then become prevalent respecting our Lord's Deity, although not written down in its present form until a later period of his life. The true doctrine of our Lord's Deity is obviously the great object for which this Gospel was written, but it is not stated in the form of a theological treatise, the Evangelist leading up to the knowledge of

it by a selection of passages in the Life and Teaching of Christ. The narrative of which this selection is composed has, however, been commented upon in the first part of this volume, that relating to our Lord's Life and Work, and need not be further dwelt upon in this place.

THE SECOND EPISTLE OF ST. JOHN [ab. A.D. 80] was probably the next of his writings in chronological order. This Epistle appears to have been written for the purpose of warning some influential lady and her family of an expected danger to their faith from the coming visit to their city, or neighbourhood, of some leading man among the heretics who are so strongly condemned afterwards in that which is reckoned as the First Epistle. Perhaps this man was Cerinthus himself.¹ The lady addressed was probably one of those who, like Lydia of Thyatira [ACTS xvi. 14, 15, 40], shewed hospitality to the Apostles and to other Christian teachers [*comp.* 2 JOHN 5, 6]; and she is now admonished that she is to forego such hospitality in the case of this heretical teacher, not even bidding him God-speed, "for he that biddeth him God-speed is partaker of his evil deeds" [verses 10, 11]. In introducing this admonition the Apostle uses a strictly epistolary form of address, beginning with a salutation similar to those generally used by St. Paul [verses 1-3], and congratulating the lady whom he addresses on the steadfastness of her children in the Faith [verse 4]. He then impresses upon her that her love of God will be manifested by carefully adhering to the Faith respecting Christ which had been declared from the beginning, that is, the great primary doctrine of the Incarnation; and

¹ CERINTHUS was a Jew or a proselyte who, having become a Christian, went over to that Judaizing section of the Church by which St. Paul was so bitterly opposed. The tendency of these Judaizers led from the first towards a denial of our Lord's Deity, but Cerinthus appears to have been the first who put this denial into a formal shape. He and his followers, the Cerinthians, maintained that Jesus was an ordinary human child upon Whom the Christ descended at His Baptism in the form of a dove; and that when Jesus was crucified the Christ departed from Him. St. John viewed this

heresy with most righteous abhorrence. "There are those still living," wrote Irenæus, "who heard Polycarp relate that John, the disciple of the Lord, was once going to use the bath at Ephesus, when, perceiving that Cerinthus was within, he hastened quickly away without bathing, exclaiming, Let us fly, lest even the bath-house should fall down because Cerinthus, the enemy of the truth, is within. . . . Such was the horror which the Apostles and their disciples had against holding any communication with corrupters of the truth" (IREN. *agt. Heres.* iii. 3, 4; EUSEB. *Ecc. Hist.* iii. 32, 33).

she is warned that deceivers have sprung up who are denying this doctrine and teaching Antichristianism [verses 5-7]. "Look to yourselves," therefore, says the Apostle, that you are not seduced away from the Faith by these deceivers, for if you are you will be separated from God [verses 8, 9]. After giving the injunction to avoid this danger by refusing even to entertain such a deceiver [verses 10, 11], the Apostle concludes with a promise that he himself will shortly visit her. This shews that the Epistle was not written in St. John's extreme old age, when he was so feeble that he was carried to and from the church [*see* page 399], but at a time when he was still engaged in the active duties of his Apostolic Office, moving from place to place among the Churches as occasion required.

THE THIRD EPISTLE OF ST. JOHN [ab. A.D. 80] was written about the same period ; and is, like it, a personal Epistle, but it contains no statement of doctrine. It was apparently written for the purpose of announcing to Gaius or Caius, the person addressed, that the Apostle was about shortly to pay an official visit to the Church of the district, but what Church that was there is nothing to show, though some have supposed that it was Pergamos, of which there was a Bishop named Caius in very early times [verse 1]. Whoever he was, it is plain that he was, like the lady addressed in the Second Epistle, a person who exercised great hospitality to travelling Christians ; but it does not seem as if the Apostle was, at the time of writing, personally acquainted with him.

When the Apostle wrote his Second and Third Epistles he seems to have been full of vigour and activity, although at the age of eighty. From the two visits to which they refer it is evident that he was frequently travelling among the Churches of Asia Minor at least, and that the bodily weakness in which his life closed at last had not yet come upon him. This active character of his life at Ephesus is also illustrated by an interesting tradition which has been handed down by Clement of Alexandria.

"Hear now," Clement writes, "a tale, which is rather not a tale, but a true narrative, handed down and preserved in remembrance concerning the Apostle St. John. After the death of the tyrant he returned from the island of Patmos to Ephesus, and, being invited so to do, he visited the neighbouring regions. On his arrival at a

certain city, not far from Ephesus (of which some report the name), by various means he refreshed the spirit of the brethren, and last of all, seeing a young man of noble character, of graceful countenance, and ardent in his spirit, he turned to the bishop of the place and said, 'With all earnestness, in the presence of the Church and of Christ, Who is the Witness of the trust, I commend this youth to your care.' The bishop promised all, and John again pressed upon him the charge, and conjured him duly to fulfil it. After this John set out on his return to Ephesus. The presbyter took the youth thus committed to him unto his own home. He expended much pains upon him. He instructed him, restrained him from evil, affectionately treated him, and finally baptized him. Subsequently, however, he relaxed somewhat of that extreme spiritual care and guardianship of the young man, as having set upon him that which would be his full protection, namely, the seal of the Lord. But evil soon ensued from this premature liberty; for some of his idle and dissolute contemporaries, already far advanced in sin, take advantage of it to corrupt him. First they allure him with many sumptuous repasts. Then by night they go forth for plunder and highway robbery. Then they take him with them in their nightly sallies. Then they persuade him to unite himself to them. Then to participate even in worse things. He too, by degrees, became accustomed to iniquity, and having started from the right way, like a powerful and hard-mouthed horse, seizing the bit with his teeth, he, through the energy of his character, was hurried down the abyss all the more violently. At length, once convinced that he had lost all hope of salvation from God, he formed designs of no common wickedness in his mind; and being himself given over to destruction, he thought to perpetrate some great enormity, and so to bring the same fate as that of his companions on his own head. He therefore formed and attached to himself a band of robbers, of whom he was the forward leader, and the most violent, fierce, and bloodthirsty of them all.

"Some time after this John was sent for to the city on some pressing emergency. After the arrangement of those things for which he had undertaken his journey, he said, 'Now, O bishop, restore to me the pledge which I, with the Saviour, intrusted to your charge in the pe

sence of the Church over which you preside.' At this the bishop was at first astonished, imagining that the detention of some money which he had never received was falsely laid to his charge; and while, on the one hand, he could not persuade himself that he had what he had not, so, on the other hand, he could not disbelieve John. On this the latter said, 'I reclaim the youth and the soul of our brother!' The old man with a deep sigh, and shedding many tears, exclaimed, 'He is dead!' 'How,' said John; 'what death did he die?' 'He is dead to God,' was his response; 'for he has turned out evil and reprobate, and, to sum up all, a robber. And now, instead of frequenting the church, he frequents a mountain with a company of robbers like himself.' On this the Apostle, tearing his garments, and groaning, and smiting his head, exclaimed, 'A good guardian have I left of a brother's soul! Let me have a horse at once, and let some one be my guide.' He then rode straightway, as he was, from the church, and made all speed on his journey. On arriving at the place he was taken prisoner by the sentinels who occupied the outposts for the robber band. He neither sought to escape them, nor implored them, but cried out, 'For this I came; lead me to your captain.' He in the meantime was waiting ready armed for his prisoner. But when he recognised John drawing near to him he was so overwhelmed with shame that he immediately took flight. But John hastened after him with all speed, and, forgetful of his age, cried out, 'Why dost thou fly from me, my son—from me, unarmed and old. Have compassion on me, my son. Fear not. Thou hast still hopes of life. I will render an account to Christ for thee. If it be needful, I will with all willingness bear thy death, as the Lord bore ours. I will give my life for thine. Stay! Believe! Christ hath sent me.' On hearing this the young robber first stood still, turning his eyes to the ground, then he flung away his arms, then he trembled and wept bitterly, then he embraced the aged man who drew near, and excusing himself as best he could, with many groans, he was baptized with tears, only he hid his right hand. Then the Apostle pledging himself, and protesting that he had obtained pardon for him on his knees from the Saviour, and kissing his right hand, as *cleansed through repentance*, brought him back to the Church. From that time, partly deprecating God's

wrath by frequent supplications, partly wrestling for him in continual fasts which they held together, and also soothing his mind with manifold discourses, he did not desist (as it is reported) until he had restored him to the Church, and thus afforded in him a great testimony to the new birth, and a trophy of the resurrection hoped for" [CLEM. ALEX. *Who is the rich man that shall be saved?* xlii.].

The latest of all St. John's writings, and of the writings of the New Testament, and the book in which the last glimpse is obtained of the work of the Apostles, is

THE FIRST EPISTLE OF ST. JOHN [ab. A.D. 95]. In this last utterance of the Inspired Church by its last Apostle, Evangelist, and Prophet, a solemn testimony is borne to the great fundamental truth of Christianity, the Incarnation of God the Son, and a solemn condemnation is given of those who by teaching contrary to this truth have made themselves Antichrists.

There is little trace in this Epistle of the methodical structure by which the Revelation and the Gospel are characterized: and although it is controversial in the sense of dealing with controverted doctrine, there is little in it that can be strictly called argument. The Apostle assumes instead the position of one who has authority to make dogmatic statements respecting our Lord's Nature, and to condemn unsparingly those who wilfully err from the truths which he enunciates. This may possibly have been because he had already provided abundant proof of the Incarnation and Deity of Christ in his Gospel, and it was thus unnecessary for him to do it again. But the Epistle also reads like the solemn utterance of one who was conscious, in his old age, and as the last of the Apostles, that he stood far above all other men in his knowledge of Christ: a knowledge acquired partly by intimate association, partly by reverent reception of his Master's teaching, partly by companionship in after years with the Mother of our Lord, and partly by vision and revelation. Hence he shows such an unhesitating consciousness of the fact of the Incarnation of Christ and of His present Deity as he might have done of his own existence; and in this consciousness he declares and reiterates those truths from different points of view with all the authority of the last Apostle, but without stooping to prove that which he considered to be capable of being denied only

through arrogant disregard of evidence that had long been before the world, or through that moral obliquity by which the reason of the misbelieving Gnostics was so blinded to the perception of truth. The portions of the Epistle in which doctrine and error are thus dealt with are not in any way sharply separated from the rest, but those which are most conspicuous are the opening statements respecting the Incarnation [1 JOHN i. 1-4]; the latter part of the second and the beginning of the fourth chapters, in which Antichristianism is condemned, and its characteristics pointed out by way of warning [1 JOHN ii. 18-29; iv. 1-6]; and the declaration respecting the Divine witness to the true Faith respecting Christ in the last chapter [1 JOHN v. 4-13]. By far the larger portion of the Epistle consists, however, of exhortations to Love and Righteousness as the great fruits among men of the Incarnation of God. Hence after the introductory statement of doctrine there follow three sections on the relation of the Incarnation to sin [1 JOHN i. 5—ii. 2], to brotherly love [1 JOHN ii. 3-11], and to grace [1 JOHN ii. 12-17]; and what may be called the central part of the Epistle is occupied with an expository exhortation, in which the Apostle shews how the Divine Love which was manifested in the Incarnation is both an example and a power; an example teaching us to love God and man, a power enabling us to do so by the Indwelling of Christ [1 JOHN iii. 1-24; iv. 7—v. 3]. The concluding words of the Epistle also contain some practical deductions from the doctrinal teaching which has gone before, pointing out that a holy Christian life is the result of Christ's Indwelling in Christians by means of His mediatorial work as God and Man.

With such injunctions respecting holiness and love the last of the Apostles completed the Sacred Writings of the Church of God: and with an echo of those injunctions he passes out of our view in its history. In his latest years he is said to have been too feeble to walk to church or to address those who were assembled there, but he was carried thither in the arms of his friends: and as he lay in the midst of his flock the worn-out shepherd would still say over and over again, "My little children, love one another."

CONCLUDING NOTE.

The preceding pages of this work will have shewn the reader, what is indeed obvious from a perusal of the Bible itself, that the twenty-seven books of which the New Testament is composed were written by various persons, in various places, and at various times. They were first collected into one volume under the name of the New Testament in the course of the second and third centuries, though it is clear that some portions, such as the Epistles of St. Paul, were known in a collected form at a much earlier date [2 PET. iii. 16]; and in some cases the writers intended several writings to form parts of one work, as when St. Luke wrote the Acts of the Apostles to supplement his "former treatise," that is, his Gospel [LUKE i. 1-4; ACTS i. 1]. But there is no evidence that the writers knew themselves to be contributing to the formation of a definite work supplementary to the Old Testament. A golden thread of unity is visible in the pattern of every book which shews that all were adapted for such a combination, but this unity, and the ultimate combination itself, are to be attributed to the overruling guidance of God the Holy Ghost in the Church.

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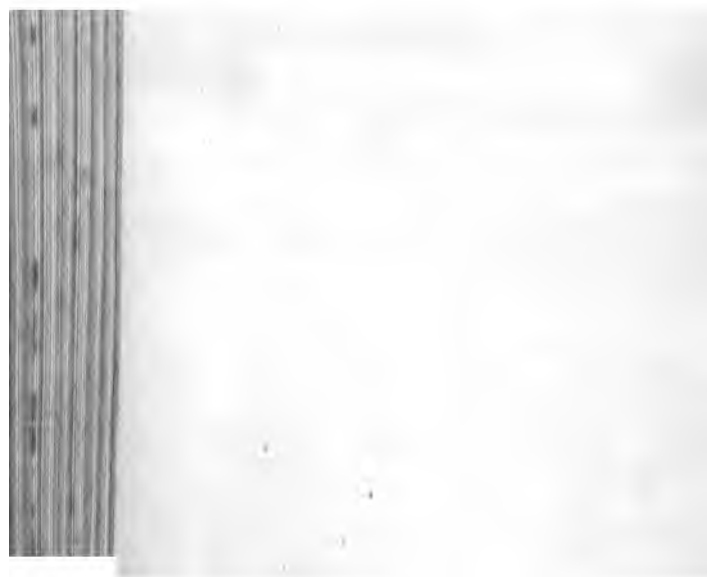
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